UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine, issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY (Incor.)
Tenth Street and Tracy Avenue, Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.
SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

VOL. 51 KANSAS CITY, MO., JULY, 1919 No. 1

IMMINENCE

GRACE PEARL BRONAUGH

Swept and garnished and untarnished,
All the ornaments are gone.
Cleansed and burnished, newly furnished,
Windows opened to the dawn.
Sweet and fragrant and so clean,
Swept and silent and serene,
I have made my house a rest
For a long expected Guest.

Let him bring with him his goods,
All the trophies of the woods,
All the treasures of the seas,
All divinest melodies,
All the wisdom which the heart
Yearns to hear or to impart.
All the beauty of the age
Gathered on a single page.
Let no object desecrate
All this peaceful spaciousness.
There shall naught less delicate
Than some blossoms, more or less,
Lilies, roses, fresh with dew,
Fill the chambers with perfume,
Or a lamp of golden hue
Make a glory of the gloom.

74039 V.51 1919:2

In the stillness is a lyre,
For the master-touch it yearns.
In the grate there is a fire,
I have banked it but it burns.
Nothing more have I to do,
I should fear to do too much.
Fair my temple is to view,
Needing nothing, not a touch.
Here I sit, all unemployed,
Praying, hoping, keeping pure.
Empty is my house, the void
Is itself a promise sure.

Listen! There is not a sound!
Look! No shadow even stirs!
There is only peace profound
Known to faithful worshippers.
'Tis a Royal Guest who comes,
There shall be no trumpet's blare.
All unheralded, no drums
Shall his imminence declare.
Like the song which seems to dwell
In the ear if anywhere,
Or the chambers of a shell
By the margin of the sea,
In the silence, like a prayer,
His Epiphany shall be!

Thou great and loving essense of all good, who's child I am,
Strengthen me in knowledge, and show me more clearly the way.
I love thee for thy tenderness to me, and feel thee near me always.
I trust in thee utterly and know thou wilt guide me aright.

—*East Indian Prayer.*

THE KINDERGARTEN OF TRUTH

CHARLES FILLMORE

REQUESTS for short, simple methods of imparting Truth come to us from readers of our literature. One gentleman says, "I wish that you would write me in just a few words where Jesus Christ is, and tell me why he went away." Others want the science of Mind explained in a paragraph. Here is a sample request: "I wish that you would write out your lessons like you would instruct a child in a, b, c. I do not want to have to think much, nor study, but I want to know all about science."

These people, who want the deep things of the Spirit explained so simply that the childish mind can comprehend them, are striving to get wisdom without seeking for it. Jesus said, "Seek, and ye shall find; knock, and it shall be opened unto you."

All of the higher phases of life require that abundance of imagination be given in the expression of the original ideal. Consideration of imagination's work in the development of the mind is getting to be of more and more importance. Even physical scientists have come to the conclusion that the imagination is an important factor in bringing about physical manifestations, and they have to depend upon the higher forms of thought to explain the simplest product of nature. In other words, if you would understand absolute things, you must rise to the larger viewpoint. If you would understand the power within the universe and man, you must relax your contemplation of temporal things. You should not ask to have everything explained to you from your plane of consciousness. You should be wise enough and open enough to admit that there are things that you do not understand yet; that there are realms of intelligence that you have not yet

touched; that there is a world existing all about you that you can comprehend only through an expansion of your mind.

Do not assume that Truth is hard to understand, because it is not. All that the student of Truth has to do is to give the subject close attention. Do not ask for simple things, but image yourself equal to the understanding of the deep things of God. Then, like those at Pentecost, you will "speak with other tongues."

This requires a relinquishment of what we term "the intellectual understanding." We must let go; at the same time, we must take hold. The man who is in deep understanding of the world's ways must be so obedient and so childlike that he is willing to give up his way and trust another way—the way of Spirit. To do this requires submission, which is not always easy for the man of self-will. The man of self-will clings to his way of looking at things, and demands that spiritual philosophy shall be brought to his viewpoint. Hence the cry from many sources, "Make it all so easy that we intellectual people who are yet children in spiritual understanding, shall be able to grasp the wonders of creation; bring the lofty things right down to our little kindergarten plane of consciousness."

It is true you must become as a little child, and take, step by step, these wonderful truths of Spirit; but this childlike attitude is one of receptivity. Spirit means the realm of reality, the realm where ideas are open on every side; where there are no limitations. The spiritually minded deal with unobstructed ideas, and if you have not grasped the unrelated thought you are apt to still want the Absolute reduced to terms and conditions of the relative.

The intellectual man wants divine love expressed in physical terms so he can run it through his little mind and bring it into the compass of mortal thought. Love cannot be confined in that way. When love is hampered in human consciousness by selfishness we have per-

sonal love, with its concomitants of possession, jealousy, and other mortal limitations.

Consciousness covers the whole universe of being, and yet it is so simple that even the smallest cell in the universe is subject to its law. The law of consciousness provides that we shall know the relation of all things. Knowledge springs up as we come into touch with things through consciousness. If we want to know, we must develop consciousness; we must grow from within, and not from without. We might accumulate like a snowball, gathering knowledge on the outside; but if we went rolling down hill we should eventually strike something and go all to pieces. That is exactly the way with people who are accomplished through external experimentations, external study and reading. They get a great lot of knowledge; it is plastered on the outside, and not having a center of spiritual cohesion within, they strike an obstruction such as continuous life in the body, for example, and go to pieces.

This is not the way to get knowledge. Knowledge must be assimilated; we must feel everything; we must come into direct touch with the source of things, and then we will know all about everything at first hand.

This is the philosophy we are teaching, and it appeals to everyone who begins this inner unfoldment. It reveals that Spirit is real and that there is a real life and intelligence back of every thought.

Spirit is the true controlling power; thought moves the world, and we, in applying this knowledge in simple matters, find that every thought that we have either unfolds us from within, or plasters on the mud from without.

What kind of thoughts are you thinking? We must analyze our thinking, because every thought counts in building up the character, in making the man. The study of thought is the most important work in which man can engage. The time will come when all our schools will teach the principles of thinking as they now

teach mathematics and music. Everything will have to be first analyzed from the standpoint of thought, because thought makes all of the world's sciences.

We should search out our thoughts, sift them, and get them adjusted under the divine law. Then our lives will begin to grow harmonious. We know what it is to worship God, to worship him in Spirit and in Truth; but we must begin with the common things. So simple a matter as getting "sore" at someone, makes an irritated place in mind which will produce a sore spot in the body. Therefore it is not safe to get sore at anybody. It is not safe to keep thinking of some obnoxious, objectionable thing, or to imagine that someone is trying to injure us in underhanded ways, trying to do evil to us. These sore thoughts make our minds and bodies sensitive and we get irritable and touchy.

This brings us again to the imagination. Every person and object we see in the world without, we carry as an image in our minds. We cannot think of anyone without calling up his image; the image makes an imprint in the living substance of our minds. We are carrying in our minds all the people we know, and we are clothing their images with substance and life from the very essence of our souls.

We come into touch with everything through consciousness. If we think some one is our enemy, that is the character of our own image of that one. Whether he realizes it or not, so far as we are concerned, he is our enemy. This leads to a fighting thought, and in our own minds and bodies a battle is raging every time we think of our enemy. The so-called enemy may have forgotten all about us. Or he may be so interested in other things that he does not have time to give us a thought. But that does not make any difference in the effect in our minds if we continue to build up the warring thought. There is a quick remedy for this destructive state of mind. This remedy is love. Not personal love, but impersonal love—divine love. When

we act unselfishly, or forgive one who has wronged us, the feeling of uplift that comes is a touch of divine love.

Then it is plain to see that we must be careful to regulate our thoughts to accord with infinite mind. God is love. Love is the power that prevents the friction of life. The love of God is the unifying element for the whole human family. Love is a fixed factor in the spiritual realms; it regulates each individual and thing to the divine order, just as the whole planetary system is adjusted, part to part. When we come to a full realization of this, all antagonism, all soreness, all opposition, and all criticism drop out of consciousness. To think of divine love for a single instant connects you with its harmonizing substance, and it at once begins to work with and for you. Then what a tremendous force is evolved by those who have thought of love until they are enveloped in it!

We live in two planes of consciousness, the real and the apparent. The realm of forms is the objective expression of our thoughts, consequently it is not the real. Jesus said, "Judge not according to appearance." We know for a truth that God is Spirit, that his law is operative in us, and that the adjusting force that will regulate our lives and make us into an expression according to his law, is love.

Therefore we must hold for the unity of ourselves with love. We know that we have loving souls, that we love certain things. Why cannot our love be expanded to include all things? It can be. The Christ of God loves everything, and that Christ is the true self of man. Our work is to adjust ourselves to the divine law and let infinite love express itself in us. All enmity will melt away when the currents of love flow out; all sore places in mind and body will be healed when we judge with love.

If we let love rule in our souls we will grow strong, for flowing with the love thought is a strength thought. We dissipate our forces, we decrease our strength,

through lack of love, through mentally fighting men of straw.

Do not waste your energy by foolish thinking. Wasting energy means wasting money. People waste energy by thinking of the things that they are going to accomplish in the great future. It would be a great deal better to sum it all up in the now, to concentrate and think about the things that they are accomplishing in the present moment. Think about the power of the man within, then you will be an overcomer. There is no other way to overcome but to get hold of self and there master the foolishness and ignorance of the sense consciousness.

God is Spirit, and they that worship him must worship him in Spirit and in Truth. We need to understand where God is, who he is, his character; then our worship, our praise, our adoration, our aspiration will be conserved in Spirit. We aspire to be better and higher and nobler and stronger and wiser than we are. How shall we fulfill our aspirations? By this very process of unification with the true God, our Source, our spiritual Father. That unification is the object of every meeting, and of every gathering of those who believe in Spirit and who are trying to follow spiritual ways. They meet for the purpose of worshiping God, of bringing to consciousness and making a union with the great omnipresent Mind of Being.

Mind is the sum total of Being. Life, love, substance, intelligence, are attributes of God. We can take an attribute of God, directing all the forces of mind to what we call concentration, until we bring that attribute into expression in our own selves and into the lives of those we touch in consciousness. If we think of God as love, the love principle will begin to express itself in consciousness, and we will feel the presence of love. So with strength and life and power, and all the other God essences. But the greatest of these is love.

In expressing love, we will think of the heart as a

great love center. Let us hold this thought in our hearts: "God is expressing in me his divine forgiveness and love for everybody and everything." Then we will put away all hate, antagonism, opposition and resistance, and send out to everybody and everything, ourselves included, the love of God, the supreme, all-powerful love of God.

A lady who was coming out of "nervous prostration" through love, said she could love everybody and send everybody thoughts of love except her husband, who had been a drunkard for twenty years, who had abused her until she hated him. We said, "Could you not in the silence hold a single thought of love for him?" "No," she said; every time she tried to think of him the feeling of hate would be so strong that only the thought of hate went to him. This at first seemed a hard proposition. Then it came to us that through Christ, God poured out his love upon all, so we said to her, "You know that Christ is the spiritual being of all men, and that God loves your husband's spirit. Then you can put the whole matter into the hands of God, through Christ, and say, 'The Christ of God loves you, and I, through Christ, love you.'" She said she could say that, and she did. After she took up that treatment her husband gradually changed; changed his attitude towards her, because she was changing her attitude towards him; he was healed, and afterwards became a good man.

We cannot tell how far-reaching this woman's thought of her husband as a bad man and a drunkard may have been. We cannot tell how far we are carrying some opposing thought; we cannot tell how far it is working in our own lives. We know, however, that the law is unchanging and inexorable in its exactness and that we are held accountable for our lightest word.

The way out of error thought is to say to every thought of opposition, "In Christ I forgive you." The forgiving thought is not to be sent out from the mortal

concept of love, but it is to be put in the great Christ law of love that forgives to the uttermost.

Now is the time to put this power of love into operation. Probably everyone knows someone whom he has not fully forgiven. Here is the opportunity to express forgiveness in Christ. Be still, and in the silence speak the words: "I forgive you in Christ; the love of God, through Christ, is now manifest in you."

There is but one fact in the universe.

That fact is God.

It is a spiritual fact, for God is Spirit.

It is an ethical fact, for God is Love, Truth, Wisdom, Righteousness, the Supreme Source of all Morality.

It is an aesthetic fact, for God is Form, Order, Beauty, Sublimity, Harmony, the Supreme Source of all Art.

It is a scientific fact, for God is omnipotent, omniscient and omnipresent Life, the Supreme Source of all Being and all Knowing.

The universe is an outflowing from or expression of the Transcendent God—of Life, Truth, Love, Wisdom, Order, Beauty, Harmony. This expression in the universe is spiritual and not material, for Spirit could not create anything less than itself or opposite to itself.

Man, made in the image and likeness of God is also spiritual, and includes the universe. Hence, he is given dominion over all things in the universe.—*From Theodore F. Seward's book, "Spiritual Knowing or Bible Sunshine,"* published by Funk and Wagnalls, New York.

Our life in the midst of the world ought to be such that on hearing and seeing us, everyone shall feel constrained to praise our heavenly Father.—*St. Francis of Assisi.*

THE NEW RACE

E. V. Ingraham

UCH has been said of the new race. The questions have been asked, When will it come, where will it come, and how will it come? Practically all cults and creeds agree that there is to be a new race, and nearly all agree that the time for its appearance is at hand. There also seems to be a common idea as to the prevailing characteristics of the individuals comprising this new race.

The only points of difference upon this great question are found in the consideration of the manner by which the new race shall come into manifestation. However, considered from the broadest possible viewpoint, we see no real conflict between these various ideas.

Some cults hold that the new race is to be reared from infants yet to be born; others, that certain present members of the human family are to be illumined and quickened until they embody the ideals characteristic of the new order.

The facts are that both ideas are more or less true. There are children yet to be born who are to become members of the new race; there are children already born who are to become a part of it; and there are grown-up people of all ages who are to receive the quickening of the Spirit and the lifting up into that illuminated state which will mark the exalted order that is to come.

It is in regard to this latter group that we are especially interested, inasmuch as it is they who are to be the "first fruits of them that slept," and who will be instrumental in establishing that new order of things in which the younger generation will be reared. Not that they will necessarily be the physical fathers and mothers of these children, but that they will be instrumental in

establishing the educational advantages under which children will develop in accordance with the Spirit of this great age of God, now dawning.

Then the question naturally arises, "Who of this present race are eligible to membership in the new race?" To this we will say, "All men who can conceive the possibility of their becoming such members, and who believe in the power of God to quicken them with his Spirit of eternal life." Is it not said, "I will pour forth of my spirit upon all flesh"? This does not exclude anyone from the great divine plan of redemption and restoration to spiritual sonship which shall distinguish the new race.

This is not an intangible or far-fetched idea, by any means. The process is going on in every man every day, extending its opportunities to a greater degree than ever before. New bodies are being formed within our present bodies, every day and every hour. We have been taught this in our grade school physiology ever since we can remember. Just as fast as a cell in the body wears out, nature replaces it with a new one. Think for a moment: Have you the same finger nails you had a year ago? Have you the same hair, or skin? No; you have been wholly changed in these respects. A similar change has been going on in every cell and nerve and drop of blood. We have had at least as many bodies as we are years of age.

Many men have availed themselves of the possibilities presented by this fact, and have changed their ideas and habits along with the rest, and so have literally become new creatures. Others who did not know or take into account this great principle in nature, have come into a similar state by a change of thought and environment.

If thinkingly or unthinkingly others have come into a great change, those of us who realize the principle involved may consciously avail ourselves of its advan-

tages and so order our lives that we shall come into higher modes of living and expressing.

This necessarily brings us to the question of prolonged life in the body, and this latter is one of the tests one must pass in order to become a member of the new race.

Some scoff at the idea, but none scoff who have seriously and open-mindedly considered the subject. Did you ever know a man who changed his thought and environment, thereby regaining health and strength? Was it anything miraculous? Did his body become more vital and free? Did he become more active? Was he happier and more capable? Did he resent this change? Would you object to a similar change?

If one change of thought wrought such improvement in a man you have known, what would another similar change do for him, and then still another, and another? Can you imagine anyone resenting such a change, or failing to enjoy a life constantly incorporating more life, health, happiness, freedom and ability? Of course not. Then let us discontinue our resentment toward living indefinitely in our bodies; let us enter into this new life, constantly increasing in all that is desirable.

Now let us consider this same general principle from a little different angle. We have considered it from the viewpoint of everyday experiences and know that it is true, that it works, and that it is wholly desirable. If it works with the thoughts and experiences of a man-made standard, what might we expect of one who followed the same principle in connection with the great ever-present God-Mind of the universe? It affords infinite change of ideas, of environment, and provides all the substance necessary to the fulfillment of these ideas.

"The mind of the Spirit is life and peace." "That which is born of the Spirit is spirit." To be born is to come forth into expression, and the man who so orders his life that he receives and expresses ideas that come

from the great mind of God, is ordering his life according to an eternal standard. With all of infinity to draw upon, and with all of the creative power of God to work with him in its effort to express itself through man, where is there a place to stop?

But in spite of all this you may still come at us with that same old complaint, "I do not want to live here always in this same body." Of course you do not, and we are not asking you to. You could not live in the same body for more than a year if you tried. Did the man referred to in the fore part of this article, live in the same body? No! He lived in a new body, a younger body, a healthier body, a more vital and expressive body, and his joy in it was so great that you would welcome a similar change for yourself.

Multiply this joy by all that your imagination can conceive, and you have only begun to realize the joy of this "new life in Christ." "Ye must be born anew" and ye must be born anew yet again, and the joy of each new birth is greater than that of the one preceding.

We have not appreciated the value of the body. Think what a wonderful instrument it is, and how it responds to our every thought. When it has been trained to respond, or rather when we have trained our minds to think only the thoughts of God, it will respond more and more to the beauty, the freedom, the wholeness of God, and it, like our thought, will become constantly new and wonderful.

This is the way the new race is to be born, whether the process begins in the cradle or at the age of three score years and ten. It is a simple process which is going on in every man on the face of the earth, but it may be applied and ordered according to the divine plan, conceived in the mind of God in the beginning, *for all men.*

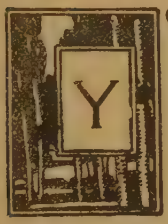
"I am the resurrection, and the life."

Love virtue and seek knowledge.—*Socrates.*

AN ANALYSIS OF BEING

GEORGE WILLIAM PRESTON

"Ye shall know the truth, and the truth shall make you free."



YOU can know the Truth and you can prove it. The proof is the freedom gained by knowledge. The knowledge of the Truth will free you from disease and from the fear of it. In order to know and prove the Truth you must first use and rely upon your reason. Your physical senses are not capable of knowing spiritual things. They can bring you into contact with certain things of a material nature, but they are incapable of forming a judgment, and the evidence they afford is unreliable. It must be verified and tested by the reason before you can "prove all things" and "hold fast that which is good."

Others can teach you but they cannot judge for you. You must know the Truth for yourself. Tradition, the commonly accepted teachings of men and of institutions, opinions, authority,—none of these things, no matter how ancient or venerable, can relieve you of this responsibility. There is no virtue in merely believing, for Truth can be known and proved. No man or order of men were ever sent to merely testify to the Truth and to demand your acceptance of it on such testimony alone. The Truth always carries its own credentials. It gives freedom. It heals. Set your heart upon knowing and proving the Truth for yourself, as the one thing needful.

If you think that the sum of two and two is any other number than four, you are to that extent in error and bondage. You cannot make that error work. But when you know and have proved that two and two are four, you are to that extent free, and capable of substantial work.

The particular knowledge that will free you from disease is the Truth about yourself, your own being. In order to know yourself you will need to know the one source of being, which is commonly called God. If you are in error about God's nature and character you will be in error about yourself, and will not be able to avail yourself of that help which alone can make you free from disease and from the fear of it. You will therefore ask the question boldly and earnestly, but with all reverence, "What is God"? Here, as elsewhere, you must rely upon your pure reason. Your five senses are useless in this inquiry. Tradition is confusion. Institutions are cumbersome. You will have to resolutely brush aside all these things and stand naked, face to face and alone before the Truth. You will see that there are two contrasted and contradictory concepts of Being, the spiritual and the material. You must make your choice between them, and abide the consequences.

If you think of God as of something which you can see or hear or touch, or in any manner apprehend by your physical senses, you are thinking of a being which does not exist. If you pray to a king upon his throne, who holds court, who is surrounded with etiquette, you are praying in vain, for no such being exists.

It is difficult to form a spiritual concept of God, even for those who have accepted the teachings of Jesus of Nazareth. When they think of God there is a form of some kind, some picture more or less distinct, which makes its appearance. They think of him in terms of sense, whereas the pure reason alone can grasp him. Even the pronoun *he* as we apply it to God is a concession to human limitations. Who would be so bold as to say that the inner spiritual Principle of the universe is bound by the limitations of sex?

Many, who have had a spiritual concept of God and have undertaken to teach others, have used figurative language. They have felt that the spiritual could not be brought within the range of man's comprehension

and sympathy, except an appeal were made to the senses. Hence figures and analogies, which have taken form among us, have become material things in our thought; so much so that the concept of God has become more or less human, or related to the material sense in the minds of many.

Figures and analogies have their limitations and difficulties, too. For instance, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" If we understand from these quotations that God has organs of sense, we are certainly in error. He who knows all things, who is Absolute Understanding, what need has he of seeing and hearing? The Truth is that God does not see and hear in the sense in which we use those words. He knows all things as intimately as you know your own thoughts. You do not have to see and hear your own thoughts.

We can know without the use of figures and analogies, even without the use of organs of sense. God is Spirit, and we are spiritual. We can grasp and comprehend the Truth that eye hath not seen nor ear heard. Hence we need not be afraid to let go our material images. We must let them go. It is unreasonable to cling to them when we know they are not of the Truth.

This is the work on the negative pole of our consciousness that we must do. It is mostly knowing what God is not. It is necessary in order to clear our thought from that which hinders the positive inquiry, "What is God"? God is good. The Absolute Good is God. The good can be reasoned about and known, without the use of physical organs. It is spiritual, for God is Spirit.

The good excludes its opposite, therefore there is no evil in God. This is reasonable according to Principle. Therefore it is true. You can prove it if you have the courage and consistency to think and speak and act in accordance with this Truth. The proof will be your freedom from evil, and it will be so apparent and con-

clusive that even your physical sense will be able to discern it.

God is the creator of all that really is. God could not create his opposite. Health is good, one with God, therefore omnipresent. Health (God) cannot produce disease. Disease and health both cannot be true, or good, or real. Disease therefore is an unreality. If disease were a reality it would be like all God's creations, eternal, unchangeable, indestructible, good. It would be wrong as well as futile to undertake to destroy a real thing, anything that God has made. It would be equally wrong and futile to try to change God's plans, for if disease is necessary to health, or can result in good, it must be in accordance with divine law.

Truth overcomes evil with good. It destroys the very idea of evil. It is no solution of the difficult problems of existence to affirm that there are two or more antagonistic powers. No man can serve two masters. If you accept the reality of both good and evil you must serve both of them. If evil is a reality it must have a creator. God could not create it, for he is good. Hence, there appears to be some other creator; but as this denies the fundamental proposition that there is only one God as a creative power, the appearance is erroneous.

We do not have to disregard or minimize the evidence of evil in order to persuade ourselves that there is no reality in such evidence. Accident, misfortune, disappointment, disease, greed, graft, cruelty, poverty,—all these and much more are apparent to all. Evil is man-made; it must be met and honestly dealt with. It must be destroyed. If we regard it as a reality we shall be helpless before it. If we try to fight it with its own weapons we shall be defeated, for evil cannot overcome evil. If we try to do evil to evil we increase the evil. If we have a reasonable understanding of the unreality of evil we shall be able to get rid of evil, but only through using the weapon of good, which is Truth.

It would be folly and self-deception to merely deny the reality of disease. We must have a rational ground for such denial. To say we have no fear, while really believing danger to be present, is foolhardiness; it does not do away with the danger as it exists in the mind, where all causes operate. But to have no fear because of a consciousness that there is nothing to fear, is reasonable.

We know there is no such thing as disease because God made everything that was made, once for all, and pronounced it good. The moment we know and assert the Truth about the idea of disease, that moment we begin to be free. There is no reality to disease. The reality is health. The moment we know and assert the Truth about health, that moment we begin to be free from disease and to draw upon the Infinite supply of health, which is available at all times and sufficient for all.

God is Truth. The Words Truth and God may be used, the one for the other. When we are told that we shall know the Truth we are told that we shall know God. He it is that makes us free. Not that the Truth is made more definite by affirming that it is God, but that God's nature is made more clear to us. No one could think of the Truth as material. It is spiritual, eternal, almighty, one. It fills the universe. There is no room for anything opposite to its character.

The lie that error is, has no power, no substance, no reality. Why should you fear it then? Destroy it by the power of the Truth. The Truth about man is that he is perfect health, because he is the child of Truth. This reality of being, when known and asserted, will prove itself by freeing you from disease. It is the only deliverer. It will not fail. It is the same yesterday, today, and forever.

God is Life. Eternal life is God. The opposite is death. Is it reasonable that life could create death? Or that life could die? That would be a contradiction

in terms. It would be absurd. Life, in its very nature is unending, indestructible, unchangeable, real.

Do not juggle with your reason by seeking to reconcile life and death. They cannot be a part of one and the same plan. They are mutually exclusive and antagonistic. Here again you must deny the evidences of the senses; not as an ostrich is said to try to get rid of an enemy by hiding its head in the sand, thus persuading itself that what it does not see does not exist; but quite the contrary, by holding the unseen evidence of Truth and reason as against the unreal evidence of the senses.

Hold to life. It is yours. You are living. Whatever else you may be in doubt about, you cannot doubt that fact. You are not material; you are spiritual, because you are one with life and life is not material but spiritual. You cannot see life, nor hear it, nor touch it, but you can know and feel it.

"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." The unreality, sin, issues in the unreality, death. The reality, eternal life, cannot be destroyed, for it is the gift of God. To know God is eternal life, and this knowledge destroys sin and death. In Christ Jesus all are dead to sin and alive to God.

Death, in the sense of destruction to anything that ever had life, is impossible. Death, in the sense of separation of what is called the body from what is called the soul, is not inevitable. The body can be changed instantly by the power of life, which is able to subdue all things unto itself.

Life is ever-present. Life knows no limitation of time and space. Time and space are but the creatures of our own limited thought. Life is always here and now with you and me. If we take the wings of the morning and fly to the uttermost bounds of time and space, there is no change. It is always here and now. We are always and everywhere in God. We cannot

get away from life nor go to it. We are always and everywhere in life.

God is Love. Divine love is God. This is the perfect revelation of God's nature and character. It satisfies the reason. Absolute, unlimited, ever-present, ever-active love is God, the maker and preserver of all things. When we have so far cleared our thought of confusion and contradiction as to think consistently of God as Love, no ill can come to us. We shall no longer have any other gods before him. We shall no longer think of sin, sickness and death. We shall be free indeed.

Love is no respecter of persons. As the sun shines upon all alike, even so does Love illumine mankind. Love knows all our wants before we ask. We do not have to beg and beseech divine love to fulfill our needs, for love has given us all things from the beginning. We do not have to supplicate a throne of grace in behalf of our loved ones. Love embraces them and has supplied all their needs perfectly. Neither may we desire nor expect favor. Love could not love one more than another, when all are loved perfectly.

Avoid every thought that is inconsistent with divine love. Fill yourself with Truth, and the God of Truth and Love will make you perfect, even as he is perfect. Avoid the teachings of men who are the adherents of institutions. They are not free. They dare not teach the Truth in its simplicity. Truth and love are free, like the air and sunshine. Institutions bind men, separate them, divide them, limit their sympathies and activities. No institution has ever yet been as large as man, not even in theory, much less in fact.

"What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet." The Truth that gives men freedom concerns not only God's nature and character

but man's nature and character as well. To understand ourselves we must know God, for man is the image of God. Since God is Spirit, man must, therefore, be spiritual. As we cannot know God through any bodily form, so we cannot know man through any physical concept of him.

If you know anything about yourself you know that you are not material. You know that your hand is not you, nor your foot, nor your head. You know that all of these bodily parts together are not you. No one of them can think, speak, know, love, live, of itself. No more can all of them together, and yet your body is not that dead thing that matter is understood to be, but it is spiritual. Even the outer material form of it is not inanimate. There is no dead thing. The very stones are not dead. If you strike a stone it spits fire. It is fire. It is force. Its form, which seems so solid, cold, inert, is but a temporary state. It changes form, but it is the same in essence. From the inorganic to the organic, from the gaseous to the liquid, to the solid, back and forth it flows, without a resting place, doing the will of mind.

How different is matter from Truth, Life, Love, which change not! A solid seems more substantial than a liquid, and a liquid seems more substantial than a gas. Yet we know that our senses are in error in this, because they contact the outer appearance only. The real substance that we know is Mind, Spirit, Life, Love, Truth, for this does not change, decay or die. The real man has for a season been clothed in a flame of fire, in force, something which is manifest in matter and form, and which must be a reality in its essence, for it is in vital contact with Life.

The body is a part of man. What affects him affects it. Causes are mental. "Remove the cause and the effect will cease." How can a medicine reach the cause of a disease when that cause is a mental one? The great Truth about man is that he is the perfect Son

of God. This is true of mankind when it manifests Christ, or becomes the Body of Christ. He is a spiritual creation, one creation. This is the teaching of the Christ. Most Christians agree that in Christ they are at-one with God. Whatever significance may be attached to the life and works of Jesus, all believe that in Christ we are made alive. This is the message of Christianity to the world, that Jesus Christ is the perfect Son of God, the Savior of humanity.

Each one of us is the child of God. Why should we not start with the new man and let the old man remain dead, if indeed he ever had life? If man fell, what of it? He can be redeemed. Let us know that there is and always has been one perfect man, spiritual, the image of Infinite Mind, the child of divine love. This is the only begotten Son. Through all the chaotic thought of the past this one man existed. He stood out clear in Jesus, who was the embodiment of the Perfect Man Idea. Why go back of him and become involved in hopeless confusion? Why not accept his deliverance of us, and make a new start with him?

The individualistic idea in religion, as in every other human relation, has been worked far beyond its capacity for usefulness. It is true that the Infinite Good is for the use of each one, but it is available in proportion to the consciousness of each that he is one with the real Man. God has given to his Son all things visible and invisible, and each of us partake of this inheritance.

Man is all powerful. Yet one man is the feeblest of creatures. What could one man do alone in this world? What could he do with the forces of nature, the swamps, the rivers, the oceans, the deserts, the vast fertile plains, the mines? The earth was given to man that he might fashion it after the pattern of the divine mind, making of it a place ordered, cultivated, beautified, the abode of health, peace, love, and joy.

The earth is not merely a place in which to prepare for another and better world. What kind of prepara-

tion can the individual alone make here for another world? In what other world could the individual who was chiefly concerned with saving his own soul, find a congenial home? All the power of which the Christ was conscious; all his works, and even greater works; all the infinite resources of the Spirit, can be realized by any man; for Christ is man, and when he spoke of himself he spoke in the name and behalf of all mankind.

The Truth will reform the sinner, heal the sick, raise the dead, give sight to the blind and power to the impotent and hopeless. All power in heaven and earth is given to man through the knowledge of Truth.

The world had been in error and hence in sin, disease, poverty, crime, before the time of Jesus, because it had been for the most part under the dominion of the personality, as separate and apart from mankind as a unit. Personal good had been the chief object of all the systems and institutions of humanity. Hence man had been without a plan, without a purpose, without an intelligent reason for existence.

You need not be in doubt about the practical effect of what your inner spiritual knowing tells you is the Truth. "Prove all things; hold fast that which is good." Do you believe that you are sick? Know that health is the only reality. Assert this Truth and the Truth will prove its power. Does evil oppress you in any way? Know and assert that the good is the only reality; that it is all-powerful, ever-present, and ever-active.

Above all, know that all good is yours, because it is for each man as the inheritance of God's perfect Son. Know that God has abundantly supplied, once for all, all the needs of man. Know that all men will sooner or later come to the knowledge of Man, his relation to God, and to the kingdom of heaven, where there is perpetual peace, and health, and abundance, and every other good thing. Clad in this knowledge, he will go no more out forever.

THE SUPREME MESSAGE TO MAN

GEORGE CROUCH

MANY men regard life as meaningless. They cannot read its message. Monotony crushes them, because they narrow and curtail their outlook to the personal, the things of self, the daily routine. Just in proportion as a man widens his relations to other men is the life of the individual deep, full, and progressive. It is an undeviating rule of life that man expands through friendliness. "A man that hath friends must show himself friendly." "There is a friend that sticketh closer than a brother."

The man who is unfriendly, boorish, or bombastic, is unnatural. God never made such a man. The latter made himself. His own perverse ways have cast his life in solitary introspection, silent brooding, or hostile criticism. He has molded himself into a statue as hard as bronze, and unless he willingly falls from his pedestal and breaks into pieces, God cannot recast or remodel him. He is unhappy in himself; his influence, if he has any, is depressing.

God has a supreme message for such men. "Go out into the world and live my gospel." "Do something." Get out of the rut of living for yourself, and do something for others. "Whatsoever ye would that men should do unto you, even so do ye also unto them." "If thine enemy hunger, feed him." If he thirst, give him to drink." Do something for your neighbor, and do it quickly.

The epitome of the life of Jesus Christ is, "He went about doing good." He did not attempt to reason the process. He simply did good. One thing which Jesus in his teachings always condemns, is doing nothing. Plain examples of this are found in the fate of the man who failed to use his talent, the rich man at whose door

the beggar waited in unrelieved distress, the servant who did his duty and nothing more.

Jesus taught that practical, active enthusiasm in the spiritual life is the principal object to be attained by man. He exemplified this teaching in his own life.

The intellectual or the solitary man, whose philosophical knowledge shows him the right thing to do, the reasonable thing to do, with his acts depending on reasoning and explanation, misses in his own life development the charm of the teachings of Jesus. These teachings prompt men to do good impulsively, impelling them to act generously, because they love the brethren, the ideal, or the God-likeness in man. The intellectual or the solitary man may save himself; others he cannot save. He fails to understand the message of life. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The solitary man makes a lonely heaven. The intellectual man desires to be equal with God, and demands to know everything before he accepts his heaven. Both may be fine characters, but until the solitary and the intellectual man recognize that "it is God who worketh in you both to will and to work, for his good pleasure," they are puppets of their own creation and egoism. Nothing more grotesque is in evidence than the perversion of this message by religious bodies of men, who clannishly claim they are elected, selected, or preordained.

Christianity has no meaning if we believe that it is to save only the few. But it is to bring the whole race to God, and each man is needed to do his part for the good of the whole. Mankind is so important to every man, that without criticizing the failings of his fellows, he must seize the opportunity to aid and help under all conditions, and on every occasion. Men must begin by thinking for, and striving to make the whole race the end in view. Who are my father, mother, family, and relatives? "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and

mother." Blood relationship, patriotism, caste, and class cease under this statement of Jesus. Every man who goes into the world and lives this gospel has one relationship, one ideal, one God.

All that men can claim to accomplish physically, mentally, or spiritually, is the doing of the will of the Father. In him alone we live, move, and have being. The easier way to live the gospel for the race is to give money. But even though you give all your goods to the poor and have not love to the Father and to man, it profits nothing. Jesus made it clear that anyone could give all his property to the poor, yet if he lacked the "necessary thing," his effort was useless. But to give oneself to God and to mankind, and to go out into the world and live the gospel, is to find the treasure and know the joy unspeakable.

He that guardeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.—*Prov. 13:3.*

Righteousness guardeth him that is upright in the way.—*Prov. 13:6.*

A faithful ambassador is health.—*Prov. 17:3.*

Walk with wise men, and thou shalt be wise.—*Prov. 13:20.*

The law of the wise is a fountain of life, that one may depart from the snares of death.—*Prov. 13:14.*

The fear of Jehovah is a fountain of life.—*Prov. 14:27.*

And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.—*1 John 5:20.*

If children, then heirs; heirs of God, and joint-heirs with Christ.—*Romans 8:17.*

EFFICIENCY

ETHELIND LORD CAMPION

WE BELIEVE that real success must be permanent; that it is based on law, or exactness; that we are not fulfilling the law unless we have an abundance of All Good; that this abundance or richness is universal, and proceeds from an inexhaustible source; that it comes to us not by thinking merely, not by prayer or supplication to a reluctant God, but by acceptance of God's bounty and prodigality; by knowing that anything that appears to be contrary to success is unreal and untrue, not a necessity at all, since God's abundance *is*, and is bestowed on us. Success is essentially ours; it is an integral part of the equipment of the great Original Self.

So we strive to re-member our common heritage of Good, to again sense, or realize, this priceless possession belonging to all. Clinging fast to this certitude, there is no emergency so grave and no night so dark that they cannot be changed by the power of the ever-present Law from apparent evil to demonstrated Good. Constantly proving this Law, we attain a steadfast reliance on Self as one with this universal Presence of Good; a confident self-knowing, as of one vested with supreme authority; a glad, proud assurance of power to do and to accomplish; we manifest the tremendous driving force of resolution, and bring into visibility the shining soul self, which is indeed the light of the world, and the lightener of all burdens.

Recognizing this same light in all men, we come into a universal love which is based on the unity of humanity, on the oneness of God and man.

Thus loving, we make no distinctions of class, race, nation, or blood; we are parts of a stupendous whole, welded together, informed by one Spirit, one Intelligence, one Life, and one Love. War, hatred, strife,

and all other imagined evils are eliminated as realities from the consciousness, and so we reach that just and perfect balance which gives to every man his due of equal rights in all the goodnesses of God. This is true understanding which works with, and not against universal Intelligence.

This equipment of understanding faculties and powers makes for that efficiency in the affairs of life which all desire, and the practice of which has become a sort of shibboleth in the commercial world.

To effect is to bring to pass, to accomplish, to cause to be.

Efficience is effective power; it is competent action. It is the necessary knowledge, plus the dexterity, to bring about results. It is power adequate to the purpose intended, power actively operative and capable of working to desired ends. It is potency applied, power used constructively, energy that brings to pass, force expended in practical doing, the vision made concrete, thought ex-pressed.

In mechanics the term efficience means the ratio of useful effect to the expenditure of energy. Efficiency in any affair of life becomes the proportion of useful effect to the expenditure of energy—that is, the greatest possible resultant good with the very least waste of power, of time, of material, of money.

Another of the definitions of efficiency is virtue, or the power of conservation. Conservation of life is really the multiplication of life; it is the understanding of the law of increase. The loaves and fishes were conserved through right use and distribution; the hungry multitudes were fed, that the consciousness of more abundant life might be engendered in their minds, yet nothing was wasted. The only way to have more is to give freely, to use unstintedly of what we have!

Efficiency is the faithful steward who wisely recognizes that the only reason he is entrusted with power, abilities of mind or heart, talents, or even life itself, is

that he may employ these things to the best advantage for the greatest number, and so increase their usefulness and multiply their potency.

A muscle does not shrink through physical calisthenics; it waxes stronger and larger the more it is wisely used. Love does not decrease by the exercise of loving; there is no end to love. The brain does not atrophy by mental gymnastics; it builds in more and more brain cells, and so increases its capacity as an organ of thought, becoming a more ready instrument for the transmission of universal intelligence. Time utilized is not "used up," but the opportunities presented in time increase by employment.

So the wise realize that the inevitable law of the buried or unused talent is loss; it bears upon its face the "minus" sign of inutility. Anything that is not serviceable nor profitable is inefficient, and does not belong to the kingdom of heaven.

Real efficiency is Mary's mind and heart, Mary's consciousness (that "better part"), plus Martha's executive ability and Martha's works; this conjunction of powers gives us the visioning ability, the gift of imagination, as well as the skill to do, without being troubled even over a multitude of things.

Efficiency is the soul of the dreamer linked with the workman's executive power; given this combination, we "dream in marble," or whatever medium we may choose for the embodiment of the heaven-born thing; we gloriously conceive, and just as gloriously bring forth.

Jesus taught efficiency all through his ministry, and never more obviously than in enjoining sinners to go and sin no more; to indulge no more waste of energy, time, or talent; no more prostitution of love; no more hiding, or camouflage, of the Divinity in man!

The kingdom of heaven is the kingdom of absolute efficiency, where apparent miracles are performed, not by subversion of law, but through the fulfilling of law, the transcending of the appearance by the introduction

of the Reality. Then comes instantaneous adjustment of difficulties, the immediate conversion of wrong thinking into righteousness, the overcoming, or doing away with the idea of time and space, so that there is no longer any hiatus between the speaking of the Word and its consummation.

Efficiency in any of the human relationships is the daily and hourly practice of the virtues of self-control, loving-kindness and understanding, the claiming of freedom on principle, and the consequent giving of freedom; the wiping out of jealousy and mean suspicion, of recrimination and faultfinding, of nagging and tagging, and all such pettiness. It means generous appreciation and encouragement of the best in others, an overlooking of all that may seem small or mean. It might almost be summed up in the one word, generosity. Generosity as to love, generosity of faith and comprehension, and above all, a generous latitude in thought and action.

Efficiency embraces tact, cheerfulness, kindness, self-control, consideration, concentration (energy used with least waste in obtaining results), and particularly the power of quick decision. A certain man at the head of a large business concern says: "I decide quickly all questions presented to me. If I am right half the time I have satisfactory results." And another says: "Don't think about it; do it!" To do it now, without vacillation of will, is to arrive in time at the point where immediate decision is always right decision. The lawlessness of will that seesaws between the horns of a dilemma is the sure sign of inefficiency. Procrastination is not only the thief of time, but the thief of efficient doing and character, as well.

Efficiency is utilizing what you have; is the ability to make capital even out of misfortune. When Sarah Bernhardt was injured in an automobile accident, and later had to have a leg amputated, she did not whine and declare that her career was ended. No; she im-

mediately began work on a new play in which she assumed the part of a one-legged soldier! Her indomitable pluck and vitality made her efficient even in what looked like direst disaster.

Efficiency involves attention to detail, especially in the beginning of things. If you miss the first hook in the fastening of a dress, it has all to be done over again. Remember your grandmother's advice: "Let your head save your heels"—or hands, as the case may be.

Above all, efficiency means the adoption of the "don't worry" habit, for worrying is the most woeful waste and brings woeful want. Worry is the parent of stomach troubles, of "the blues," and of most of the other ills that flesh imagines itself heir to. "I'm so worried I can't digest," said a man to his wife, "and my digestion is so poor that it keeps me worried all the time," a vicious circle, indeed.

Life is at once a challenge and a glorious opportunity; we come into right relation with it when we accept the challenge and use the opportunity. It is indeed hard, as Paul was warned, to kick against the pricks, or fight against God. We do not resist evil when we challenge it as nonexistent in truth—a mere shadow to be obliterated by letting in the light. Nor are we weak when we agree quickly with whatever adversary seems to be in the way, because we know that persistent agreement with the Truth in the midst of the seeming error will abolish error.

We who have glimpsed the tremendous efficiency of the Law of Good lift our forces, our powers, our beliefs, from the so-called natural to the spiritual plane, where friction ceases, where haste and waste are unknown, where worry stops, because we consciously use the dynamic and inexhaustible omnipotence of God. *Then* God manifests in us as power to accomplish. "Do the thing, and you will have the power," is a God-promise. Jesus taught it when he said, "launch out into the deep," when the shallows have failed you.

Use the self-increasing power embodied in your particular talent; do not hide or bury it, lest it be lost.

Seek, and ye shall find.

Ask, believing, and you shall receive.

Knock, and it shall be opened.

True efficiency is the utilization of the Divinity inherent to the uttermost of our comprehension. It is claiming the promise of the Father that there shall be no failure, no loss, no lack, to him who trusts, who *believes* in the ever-present *allness* of Love and Power, and Wisdom.

The God-man is 100 per cent efficient. The man who seems to fail does so because he has used less than all his faculties and powers. Some observers go so far as to declare that the average man uses only about twelve out of the hundred tools of his perfect equipment.

The case of Helen Keller should be an incentive and an inspiration to all. It was through the diligent use of what seemed an appallingly meager allotment of abilities, minus the senses of sight and hearing, and so shut off from speech, that she is today far more truly an example of the Good Steward, much nearer the 100 per cent mark of efficiency than those of us who came into the world with a better start. She even speaks! Let us, with her faith and persistency, declare:

I am efficient in all my dealings. I use, and increase by use, the faculties of heart, and mind and body. I neglect no opportunity for unfoldment; I welcome every avenue of expression. No task is too small to be carefully and thoroughly accomplished.

I put my best endeavor into every hour of every day. I press forward toward the mark of perfect efficiency.

I recognize that in my great Original Self, I am endowed with perfection. I am 100 per cent efficient.

I propose to *use* that divine equipment more and more, to never cease or be content until I *consciously* become and outwardly manifest what I truly *am*.

MAN THE IMAGE AND LIKENESS OF GOD

Lesson Three

ALICE RUTH

THE visitor, who was a Truth student from Unity School of Christianity, had been at the farmer's home more than a week, and had wrought a marked change in what is sometimes termed the "moral atmosphere" of the place. Instead of the nervous haste, complaint, censure and rasping irritability common to the busy season, the work had gone on with methodical smoothness.

One of the workers, however, seemed unmoved by the new spirit of things; he shouted abusive epithets at the horses and was unkind, even cruel, to everything within reach. But he worked hard, and as every man was needed, the farmer endured his bad conduct until a particularly trying event brought a crisis.

"I'll have to let John go," the farmer said regretfully to the visitor, as they sought the rustic seats in the cool park near the house, after the evening meal. "I need his work, but his conduct makes me wonder how it is possible for man to be made in the image and likeness of God, as you say we all are, and act as he does."

"Nevertheless God is in him," assured the visitor, "only John doesn't know it."

"How is he, or I, or anyone else going to know it?" persisted the farmer. "I know we have the Scriptural teaching that man is made in the image and likeness of God. What I want is the logic of it. I may be a doubting Thomas, but I'm willing to be shown."

"That is fair enough," admitted the visitor. "I will try to show you. Let us go back to the account of the creation, as it is given in Genesis."

"Oh," interrupted the farmer, "I've read that, and it is a most confusing bit of history. The first chapter tells of the creation which transpired in six days, and says that the Lord rested from his labors on the seventh; then the second chapter says, 'There was not a man to till the ground,' after describing a complete creation."

"Suppose we study a little deeper," urged the visitor. "The Bible, as a history, is of little value. The real lessons are found quite beneath the surface. Paul, a Hebrew scholar of note, whom all believers of the Bible accept as authority, refers to the story of Abraham as an allegory. From the basis of an allegory we study the spiritual meaning of the Scriptures.

"Beginning with the first chapter of Genesis, we find a symbolic description of the creative action of divine Mind in the realm of ideas. The rule is, first the idea, then the expression. The six days are six ideal projections from divine Mind, of which man is the climax. This ideal man is in the image and likeness of God, and he is given dominion over all things. In the first chapter it is God who creates; in the second the Lord God is named as creator. This Lord God is Christ, the spiritual man, God individualized in each of us. Ideal man is *I Am*. There is also the I Will man; this is the Adam. It is the *I Am* that forms and breathes into the I Will man 'the breath of life.' In the realm of the ideal, we are *I Am*. When expressing ideas in thought and act, we are I Will. *I Am*, in expression, is the will of man.

"It is commonly supposed that the brain is *the* thought center. It is more properly *a* thought center, for there are many thought centers throughout the body. These centers are focal points for the aggregation of ideas of like kind, and they build organs through which to manifest. Love manifests through the heart, strength through the back, and intelligence through the head.

"Our bodies are temples of the living God. We are given free will in expression, and in our desire for

experience in externals we sever our connection with Spirit and go abroad into the far country; that is, we use our life forces for the gratification of the sense man. These explorations are fascinating but delusive. To make a personal application, that is just the condition of John. He feels instinctively the power, dominion and mastery that were given him in the beginning, and he gives them expression by beating and abusing the horses and other animals. He has traveled so far from the garden of Eden that he has lost sight of it completely, but it is within him, and he can go to it if he will; first, though, he must learn about it.

"If he knew that the divine Spirit of love, intelligence and power was waiting within him to manifest itself through his wonderful physique in far greater power than he has yet known, this knowledge would awaken within him a desire to investigate; his mind would soon become so active that he wouldn't waste energy shouting at the horses, and they would obey him more readily too.

"Truly there is but one man, one divine ideal, the 'only begotten,' and each of us is that man. Through man, God is bringing into outward manifestation that which exists in the ideal. We are here to express God; as fast as we learn how this is done, we must practice it and proclaim it to others. Each man is a trinity, Spirit, soul and body. The unity of this trinity should never be broken. By faithfulness in thought and word, we shall usher in the time of restitution of all things which God has spoken by the mouth of all the holy prophets since the world began.

"Think what that will mean—a world in harmony! No more war between nations, for nations are the aggregate of individual thought. The prophet Isaiah has said, 'They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.' And further, 'The ransomed of Jehovah shall return, and come with

singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.' "

A call from the house summoned the farmer, and as he disappeared into the shadows of the porch, John came forth from the kindly shelter of the shrubbery in close proximity to the visitor's rustic seat. "Excuse me," he apologized, "for eavesdropping, but I was lying there on the grass when you came and sat down here; I couldn't get away very well, and anyway I'm glad I didn't, for I heard some things that make me want to know more. I know the farmer has just cause for complaint against me; I have acted mean, for I felt mean. Only a few months since I had the prospect of a beautiful home and a good wife. Through no fault of mine, every dollar was lost and my hopes ruined. Now I'm a farm hand. Is it any wonder that I rebel? It is easy enough for a man who has a home like this, with enough for a lifetime of comfort for himself and his family, to feel satisfied and good natured; but how can a man without a home or loved ones feel happy?"

"From your viewpoint, John, it is impossible," agreed the visitor. "But your viewpoint is wrong. You are looking at the shadow instead of the real substance. Truly, things are not as they appear. The mortal of sense man is ever looking for personal pleasure, the gratification of the senses. But there is the eternal Spirit within you which is the real of you, that is here to express God.

"The divine trinity in you is spirit, soul and body. To recognize this and accept it is to enter the garden of Eden, which is yours by divine inheritance, and there to dwell in its harmony. No one can take it from you; it is yours to possess.

"Look not to the future, nor to death to open the gates of heaven to some misty region beyond the sunset, for, 'Lo, the kingdom of God is within you.' It is not visible to the natural eye, but it is none the less real.

"First believe in this indwelling Presence, then identify yourself with it by affirming 'I am the offispring of God,' which in Truth you are. It is through right thinking and right speaking that you come into your inheritance.

"Set your face toward the ideal man, which is Christ. Never doubt the power of the spoken word; as you work in the field, affirm your sonship. Do not think of seeming misfortunes, past or present. Sometime you may be thankful that these things occurred. Keep your poise by affirming, 'I am centered and poised in the Christ Mind.' You can so transform yourself that your life will be well worth living and new avenues of prosperity will open before you. Greater love than you have known will enter your heart, for, you know, you are the offspring of God, made in his image and likeness."

(*To be continued.*)

BE STRONG IN THE LORD AND IN THE STRENGTH OF HIS MIGHT

We all need more love, peace and joy but the one who is "strong in the Lord" is a tower of strength for the many who are, as yet, weak and dependent.

We do not want a limited personal strength, but an understanding of a mighty power that is ours by Divine Love and with which we cannot fail in any undertaking.

Let us love the work that tests our intelligence, that draws upon innate power, for to look for an "easy job with good pay" is a sure sign of weakness and it offers no inducement for progress.

Do not just "work for wages;" work for the expression of the Real Self, work that you may know your strength and endurance, work so well that you will be trusted with great responsibilities, for only thus can you really know the God Power that leads to victory. —*Daily Studies in Divine Science.*

A VISION AND ITS INTERPRETATION

H. S. HUMES

I WAS in the silence and in the upper chamber, when it seemed as if the room had passed away. I could see the stars and blue sky, more brilliant than ever before. I then realized I was in space. Suddenly I saw a bright light which covered the whole universe. The stars had disappeared, and in their places appeared twelve great lights that surrounded the central light. The central light was greater than the twelve. I had no thought of my own, no feeling. I could only see. Within the central light there was a greater light, or power, and from it all power was given to the lesser lights, or powers.

Then I saw the outer part of the central light become active, as with life, and this activity reached to the twelve lesser lights. A voice came from the center of the central light, and more activity appeared in all the lights. I then saw the earth. Again I heard the voice which all the powers, or lights, obeyed. I saw a form appear in the very center of the central light, and this form was myself, and all the powers were within me. I felt no life. The powers in me were at rest, and there was no activity. I then heard the voice say, "I am life, I am all that there is. That which I am, I give unto you." The voice entered into me and became all there was of me. Great activity took place within, and I stood upon my feet. I was the image of the central light, and I walked within the central light, and the twelve lesser lights were with me. And the voice spoke again, saying, "It is well. We have created after my image and lightness. It is good." And there was great rejoicing. The powers, or lesser lights, seemed to burst open with great floods of light.

Then thought came to me, and I knew I was this

universe, and I saw the greatness of creation. I recognized all that was created, and as I recognized the creation, a voice within me said, "All the things thou seest I give unto thee to rule and govern; what thou shalt desire, ask in my name, and it shall be given unto you, for I am all. I am love."

I then saw an incomplete form of man upon the earth, and he did grope in darkness, and I heard within me saying, "I gave unto you all that was mine to rule and govern. Love you have not expressed. I am love, and without me all things perish. The powers within you cannot remain, if I be not expressed. I will take that which has not been expressed, and form a new creature, and unto it I will plant the seed of love, that I may be expressed by the fruit of the seed." And this new creature did arise out of man. And man arose with her, and love did abide with woman. And man recognized this new creature as a part of himself and they walked together.

And I saw the earth covered with living creatures, and there was darkness and confusion among them. A bright light appeared and did dwell in their midst, and they saw it not. The light grew brighter and brighter, and the twelve lesser lights did appear and abide with it, and great multitudes did follow the light.

Some worshiped and others mocked the light and accused it, and did bear false witness against it. They lifted up the light, and a stream of water came from the light and fell upon the earth and the earth did shake to its very center, and the water did turn to blood and cover the whole earth, and the veil of darkness was lighted and I saw the new light of love ascend from the cross, and love was expresssed and returned unto man.

INTERPRETATION

The very center of the central light is God, the center of ourselves, from which all things radiate through love to all the powers within. God is love, and through love he answers our prayers. The twelve powers within

us, symbolized by the twelve disciples, receive their energy and supply from God through love. In the beginning man was given dominion over all that was visible; he was given power to create the things he should image, and which were invisible. This man is the Christ, or *I Am*. To keep the powers within us supplied with spiritual substance and energy, we must express love in all our ways. If we do not express love, we live only in the flesh, and the substance and energy of the powers are soon consumed by our selfish demands upon them.

In bringing love forth, we must express love for all living creatures. By expressing love we have the power of Love [God] to call into activity all the powers within. When you have a desire, go to love, and the moment you get into the light of love the Father knows. When you go to the upper chamber, take the powers [disciples] with you. Do not leave any of them out. Take them all. They cannot be separated.

Let love lead the way. Otherwise you will find the chamber in darkness. After love has entered, stand by the door. See that the disciples are all present. Then enter, close the door [material senses], wait in the silence and give thanks to the Father (who is present with love), that he has answered your prayer. Do not leave the upper chamber in a hurry. Again stand by the door. Speak to each of your disciples as they return to their centers. Thank them and praise them for the work they have done, and if there be any trespassers, love will show you the way to lift them up.

The earth is the unillumined consciousness of man. It is the darkness; it knows not the light of love.

The man and woman represent wisdom and love, and it is through their union that a new creature [idea] is begotten. Wisdom is the inspiration, and love the delight, or feeling, of it. The offspring of wisdom and love is harmonious activity, or Divine Will. Personal will overthrew the Divine Will in man's consciousness,

and man gropes in darkness as a result. When the *I Am*, or "Voice," speaks, man is quickened of the Spirit, and love, or devotional feeling, comes into expression. Man has freedom of choice. He may mock the Light of Christ, or he may accept it as his guiding star. When all negative conditions [water] have been converted into positive, active life [blood], love descends upon man and takes the place of those forces that have been crossed out.

The following are the names of the disciples, with their location in body-consciousness, and their symbolical meaning:

Christ, *I Am*—Spirituality—top of head.
Peter—Faith—pineal gland, center of head.
Andrew—Strength—small of back.
James—Judgment—pit of stomach.
John—Love—heart, solar plexus.
Philip—Power—throat.
Bartholomew—Imagination—between eyes.
Thomas—Understanding—forehead.
Matthew—Will—forehead.
James, son of Alphæus—Order—navel.
Simon the Canaanite—Zeal—base of brain, medulla.
Thaddæus—Elimination—lower part of back.
Judas—Life, Vitality—generative center.

LIFT UP CHRIST

Grace Cummings

And I, if I be lifted up from the earth, will draw all men unto myself.—John 12:32.

When we read this verse our minds instantly picture Jesus Christ in his ascension, before the wondering and awe-stricken gaze of his disciples; we see him spreading the radiance of his wondrous presence as he disappears from their view. But that should not be all it brings to our inner vision. Just as much every day since

then, has he been lifted up in the hearts and lives of those who truly love him.

The real mission of all lovers of Truth on earth is to lift Christ up. It is their responsibility. "I will exalt thee, O my God!" we sing. But how? Not merely by singing praises to his name. By our thoughts, by our words, by our acts, by our character, by our forgiveness, by our love for our neighbor, by our wisdom, by our joy, by our faith, by our health, by our prosperity, do we lift up God.

For is he not all these things in us, and many more, —King of our souls, and of all the earth? And if we do not show forth these attributes, are we glorifying the great *I Am* within us? If we are not lifting him up, we are degrading him, saying to all the world that our God is not the God of love, and truth, and faith, and health. We are trailing his name in the dust; we are not witnessing the true God. "Ye are my witnesses, . . . I am God." We are not letting the wonderful light within us shine forth.

If we silently, but surely, lift God up daily in our hearts; if we show by our lives and examples what God is, it will be the means of drawing the whole world up to know and to love him. In the twenty-fourth psalm we read: "Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors: And the King of glory will come in. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors: And the King of glory will come in. Who is this King of glory? Jehovah of hosts, He is the King of glory."

When you read these verses you have the sweet consciousness that your soul and mind and heart are lifted up and opened out, that the royal King may enter in. Then the glory of his presence is radiated for all the world to see.

SUNDAY LESSONS

LESSON 15, SUNDAY, JULY 13, 1919

BAPTISM.—Matt. 28:18-20; Acts 8:34-40.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

GOLDEN TEXT—*For as many of you as were baptized into Christ did put on Christ.*—Gal. 3:27.

SILENT PRAYER—*Through the awakening of the Spirit of Truth in me, I am baptized into the Christ consciousness.*

[NOTE—This interpretation is composed of extracts from the article, "Baptism," by Charles Fillmore, published in the June Unity. We suggest that in preparing this lesson, the entire article be studied.]

Baptism has always been considered one of the fundamental rites of the Christian Church. If men un-

derstood the real principle back of baptism, they would not give any great amount of power to its form. The truth is that the form is wholly unnecessary to one who knows the true value of the act, for without baptism there is no remission of sins.

The rite typifies two symbolical baptisms, and both are absolutely necessary to soul unfoldment. Someone has said that man, in his outer nature, is a progressive animal, but in his inner character, perfect. Man is the Son of the living God. He must come to the consciousness of this Sonship, and he has the power to do so through following the law of the Spirit. This law is made manifest through thought.

Metaphysically, baptism corresponds to denial. The thoughts that we are constantly evolving fill our field of consciousness with elements pure and impure. In both the conscious and subconscious realms we are constantly building thought structures, and the body is the burden bearer. The body carries around all thoughts we have been thinking. They are heavy; when folks believe that they are burdened with hard conditions and hard work, they become stoop shouldered.

Giving up the old thoughts is the process that is pictured as the baptism of John, washing away and cleansing, or, as he said, "I . . . make straight the way of the Lord." It is that attitude of mind which we enter when we first see the Truth.

Truth is not substance to us until we make room for it in the very character of our minds and bodies. The first step in the perfect realization of the true baptism is to unload, to let go, to give up. This is the cleansing, the washing, the being made white as snow, through the blood of the Lamb. It is the work of John,—that consciousness in us which is willing to be cleansed.

Some of us are in a state where we do not readily receive the cleansing. We do not wish to give up our old ways, our shortcomings, and limitations. We want the new; we want the power of the Spirit; we want

the joy; we want the health, but we also like the old and cling to it. If we are not progressing in the new way, it may be that we have not been cleansed of the old thoughts—have not received the full baptism. We must be willing to deny to the uttermost all our sins and shortcomings. If we enter into this Christian discipline, we shall be willing to let go of every error.

Such is the thorough nature of its work, that there is no stopping place in the great process of spiritual cleansing. When the law begins to work in man, it goes to every part of his being; it carries health; it carries purity; and when we say to you that you must deny your sins, that you must be cleansed and purified with the cleansing and purifying power of the Holy Spirit, we mean that you shall apply a definite process, a baptism, a giving up of all the old ways of thought, the old avenues of expression. It means a giving up of limitations and shortcomings. It may mean a giving up of the ways in which you have been reared—the ways that you have been taught in the church. In the ultimate it means a giving up of the very body itself. Does it mean death? Yes, death of the body of sin. Jesus gave up his body of sin (material thought), and his inheritance was a body of Spirit-Substance. He received the baptism of John (denial), that the law might be fulfilled in him. We must all receive this first baptism in order that the way may be opened for the second in the quickening Christ-Mind. John made straight the way of the Lord.

The second baptism is that of the Holy Spirit. The first is a water baptism, cleansing; the second is a fire baptism, purifying.

It is not sufficient to be baptized with water once, and then rest in that ceremony for salvation. The true Christian is baptized daily, even hourly in some busy souls.

Denials become obsolete as the soul goes forward to perfection. John is pictured as saying that he should

decrease and Jesus increase. When we have attained the Christ consciousness we shall neither deny nor affirm, but joyously realize that "I and the Father are one." This realization often comes to one who has in his silent prayers and meditations received the baptisms of John and Jesus. The Scripture says that "Jesus himself baptized not, but his disciples." This means that the ego [*I Am*] should quicken the inner faculties, and through them baptize the body.

DEFINITIONS OF TERMS USED

[Some of the following definitions have been published before, but are now reprinted for the benefit of the new students.]

Holy Spirit—The activity of God in a universal sense. The moving force in the universe taken as a whole.

Consciousness—The knowledge or realization of any idea, object or condition.

Thought structure—The manifest result of mental activity.

Unfoldment—Bringing out as by successive development. Growth.

Soul—Man's consciousness. That which he has apprehended or developed out of Spirit. Soul is both conscious and subconscious.

Realization—To make one's own in apprehension or experience. To know spiritual reality.

QUESTIONS

1. Is the form of baptism necessary?
2. What are the two baptisms?
3. Explain the first baptism.
4. Explain the second baptism.
5. How often is baptism necessary?

LESSON 16, SUNDAY, JULY 20, 1919

THE LORD'S SUPPER.—Matt. 26:26-30; I Cor. 11:23-26.

26. And as they were eating, Jesus took bread, and

blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24. And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

GOLDEN TEXT—*For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.*—I Cor. 11:26.

SILENT PRAYER—*I continually partake of the Lord's Supper by daily appropriating the life and substance of Spirit.*

Jesus Christ taught in parables and by illustrative symbols because his hearers were unable to grasp spiritual principles presented in an abstract way. The lesson given on the occasion which the Christian world celebrates as the Lord's Supper, teaches the deepest truth of his gospel.

To make his meaning clear, he presents the bread and wine as symbols of our spiritually partaking of the life and substance which he externalized. The supper occurred on the night when the Jews kept the Passover. Jesus, who came to fulfill the law, observed the Passover feast, but he grafted on that religious stock the bud

of truth which bears the fruit of salvation for both body and soul.

Food and drink are symbols of appropriation. Bread represents the flesh of Christ; it is an outer form of the inner substance. The vine is one of the most esoteric figures of the life principle; wine is the expressed life of the vine, symbolically, the very blood of life.

The body of Jesus Christ is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus Christ is the quickening element in creation; it perpetuates to eternal expression all who are able to drink of it. These points he emphasizes when he declares that Moses does not give the heavenly sustenance. "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven."

God is omnipresent; therefore all the elements of his being are omnipresent. The God elements are the substance of man's body; they also feed and sustain the body of man. Substance takes form according to man's faith in it, intelligently responding to the word of man. Its intelligence constitutes its livingness. "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever." The one who eats living bread eats life, assimilates life, embodies life. "My blood is drink indeed." Whoever drinks the blood of the life vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Christ Jesus is shed for the remission of the world's sins. It takes away thirst for sin, and the world becomes saved through the absence of desire for sin.

Paul calls attention to the rightful keeping of the Lord's Supper. He shows that to eat and drink worthily is to "proclaim the Lord's death till he come." The words quoted may be brought into a literal expression by saying that when we mentally eat the body of Christ Jesus and drink his blood we "translate the in-

visible elements of God into the Lord's body, bringing it from the invisible to the visible side of life."

The eating and drinking herein outlined constitute a spiritual banquet, to which God calls us all. To such as partake, the Father invites himself as guest and companion in the joys of the divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Appropriation of the bread and wine comes through affirmation.

DEFINITIONS OF TERMS USED

Spiritual principles—The underlying plan by which Spirit—God—moves in expressing itself.

Esoteric—Hidden. That which pertains to the invisible phase of existence.

Life principle—The plan by which all things embody life, or become alive.

Heavenly substance—The unformed substance of God, or that substance of God which is formed only in divine Ideas.

God elements—The inherent or potential qualities which God embodies.

QUESTIONS

1. Why did Jesus teach in parables?
2. Why did Jesus keep the Passover?
3. What is the true meaning of the bread and wine of the Lord's Supper?
4. How is the Christ body formed?
5. How is substance formed in the body of man?
6. How is the Lord's Supper rightfully kept?
7. How are the life and substance of Spirit appropriated by man?

LESSON 17, SUNDAY, JULY 27, 1919

CHRISTIAN FELLOWSHIP.—Phil. 4:10-20.

10. But I rejoice in the Lord greatly, that now at

length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

12. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

13. I can do all things in him that strengtheneth me.

14. Howbeit ye did well that ye had fellowship with my affliction.

15. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only;

16. For even in Thessalonica ye sent once and again unto my need.

17. Not that I seek for the gift; but I seek for the fruit that increaseth to your account.

18. But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19. And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

20. Now unto our God and Father be the glory for ever and ever. Amen.

GOLDEN TEXT—*If we walk in the light, as he is in the light, we have fellowship one with another.*—I John 1:7.

SILENT PRAYER—*I live in Christian fellowship by receiving and expressing the qualities of God, revealed in the Christ Ideal.*

The church at Philippi was the first formed by Paul. He was now a prisoner at Rome and unable to support himself. In loving gratitude for the gift of the Jesus Christ gospel to them, the Philippian Christians sent financial gifts to him, "the apostle of the gentiles." The fourth gift here acknowledged is a splendid example of the mutual action and reaction flowing from the double grace of giving and receiving. Paul gave

Philippi Jesus Christ; Philippi gave Paul money; Paul reciprocated by giving this wonderful epistle to Philippi, and to the whole world beside. The large and small acts of goodness are herein shown to be deathless; they are shown to be living, moving, forces, which will eventually encompass the world. This is a most forceful illustration of Christian fellowship.

One of the basic elements in fellowship is mutual interest; this develops a knowledge of unity in spirit, oneness in divine love. Another of the essentials of Christian fellowship is the recognition that all men are equal in the presence of divine law. In the instance where the disciples were discussing who should be the greatest in the kingdom of heaven Jesus Christ made the point very clear that there was no "great or small" in the kingdom.

Every outer form has its invisible relationship, therefore man must keep his invisible ordinances with God before he can keep them with his fellow men. Men sometimes feel that they must hide away from the world in order to perform a spiritual ministry. This is not in accordance with the teachings or practices of Jesus Christ. Spiritual ministry is fulfilled only in our relationship with one another.

The life of Jesus Christ exemplifies this in the fact that he first established his relationship with God, then with his disciples, and then with all mankind. Therefore our fellowship in order to be Christian must begin in God and extend to all mankind.

The unity of spirit resulting from this fellowship with God and man manifests in a peaceful, harmonious attitude of mind and expresses itself in health and perfection in body and affairs.

Prayer or communion with God is the fulfillment of the invisible ordinance; assembling ourselves together in prayer helps to fulfill the outer ordinance, and to establish outer fellowship. Paul gives the greatest underly-

ing principle of fellowship in his statement, "For in one Spirit were we all baptized into one body."

A good illustration of how this communion is kept today is found in connection with the Unity Society. Each month a statement of Truth is issued by the Unity School and published in the Unity Magazine. This thought embodies some quality of God which is to be built into the life of man. The members of the Society of Silent Unity use this thought individually and each day meet for meditation together. At nine o'clock each night, Unity readers and friends everywhere join in this thought, forming one great communion body. The value of this daily communion is testified to by thousands of letters coming into Unity headquarters.

DEFINITIONS OF TERMS USED

Divine law—The logical process by which Divine Principle, or God, manifests himself.

Spiritual ministry—Service when the act is prompted by a spiritual impulse, or when the act arises from one's spiritual nature.

Communion—Participation in receiving and expressing the qualities of God.

QUESTIONS

1. How is the law of giving and receiving illustrated in this lesson?
2. How far reaching are man's great or small acts of kindness?
3. What are some of the basic elements in fellowship? In Christian fellowship?
4. How is true Christian fellowship brought about? Where is it fulfilled?
5. What is the result of true Christian fellowship?
6. What has prayer to do with establishing Christian fellowship?
7. Give one instance of how Christian fellowship is being carried out today.

Lesson 18, Sunday, August 3, 1919

CHRISTIAN WORSHIP.—John 4:1-10; 19-24.

1. When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

2. (Although Jesus himself baptized not, but his disciples),

3. He left Judæa, and departed again into Galilee.

4. And he must needs pass through Samaria.

5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:

6. And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

Golden Text—*God is a Spirit: and they that*

worship him must worship in spirit and truth.—John 4:24.

SILENT PRAYER—*By knowing and doing the will of God, I worship him in spirit and in truth.*

Samaria means watchtower; it refers to that department of the objective consciousness which functions through the head. Sychar means drunken—a confused state of mind. It is located near the parcel of ground that Jacob gave to his son Joseph—physiologically, the forehead, seat of intellectual perception. Here is Jacob's well—inspiration through the intellect alone.

Jesus—*I Am*—has been compassing the whole man, has been journeying from Dan to Beersheba, from within to without, and he rests at the point where the intellectual and the spiritual meet. The "woman of Samaria" is the feminine, or emotional, side of objective consciousness. It gets its life and inspiration from the within, the subjective consciousness.

Jesus has power to impart to intellect the inspiration of the Spirit, here designated as "living water." Before he can give, he must get the intelligent attention of this mixed state of consciousness. The Samaritans were a mixed race, being a combination of both Hebrew and heathen blood, and the woman at the well recognizes the separation which exists between absolute Truth and the mixed thoughts of intellect. Jesus is not afraid of being contaminated by the communion. He is willing to imbibe the inspiration of this realm of mind, and by so doing he comes into touch with its thoughts and sympathies.

This Jesus consciousness is appealing to intellectual people to recognize the gift of God, the Spirit of universal love and brotherhood. It invites their thoughts to receive the living inspiration, which may be had for the asking. But man must *ask*. "Ask, and ye shall receive."

The questioning, analytical attitude taken by the

woman at the well represents that tendency of intellect to know how? why? where? "How can you draw this living water? There is no visible means that I can see whereby you can get the everlasting water of life. Are you greater than all the precedents and antecedents of intellectual inheritance and experience? These assumptions of the spiritually-minded that they have a truth higher than human reason, seems to me far-fetched and ephemeral." These are but a few of the many questions and objections of the intellectually wise.

Nevertheless, spiritual perception continues to affirm that it has the inspiration that shall never slack nor prove wanting. The mortal understands so little that it is constantly asking for more—it is never satisfied with itself or with the knowledge that it finds. But whoever drinks of the true spiritual inspiration shall never thirst. It will prove a well of water springing up unto eternal life.

The outer symbol of worship is adoration, a rendering of homage; but worship in spirit and truth involves action in accordance with the elements embodied in the object of worship. Therefore in order to fulfill the tenets of spiritual worship, a right understanding of God is involved.

The study of God includes the study of man. Our understanding of the Divine Trinity involves an understanding of our place in it. The trinity embraces the Father, the universal Mind; the Son, or Christ, *I Am* identified; the Holy Spirit, or manifestation. God, the great, supreme Source, is the foundation of all. The relation of man to his Source is revealed to *I Am* identity independently of Scripture, independently of tradition, independently of any external authority whatever. It comes from the light within. The first lesson in spiritual development is to know that everyone has within himself the light, the light of divine understanding, "the light which lighteth every man, coming into the world." Those who do not recognize that they have this inner

light are in some of the reflected, secondary states of consciousness. The first awakening is the "light;" then come the other steps in order. The statement, "I am the light of the world," cannot be applied in a personal sense to Jesus Christ alone, because he said, "Ye are the light of the world." He taught that the expression of the universal light and power was possible to all men. Then let us seek the true light—spiritual understanding.

DEFINITIONS OF TERMS USED

Objective consciousness—Consciousness of relation to all realms of life. Knowledge of passing events, personal and general.

Intellectual perception—To comprehend in the intellect; mind built on the functioning of the senses.

Subjective consciousness—Mental action below the level of consciousness. The subconsciousness.

Spiritual perception—To comprehend in the spiritual mind, or the mind which sees beyond the senses.

Mortal—The limited. That which does not have a conscious origin in Spirit.

QUESTIONS

1. What does Samaria mean, and what does it typify in the individual?

2. What does the woman at the well mean? What does she typify in man?

3. What does Jesus represent, and what relationship does it bear to man? What does it bring to man?

4. What message does the *I Am* bring to the intellect? What has asking to do with receiving this message?

5. Explain some of the incidents in the process by which the intellect receives the message of the *I Am*.

6. What constitutes spiritual worship?

7. How may man come into a consciousness that he may worship God in spirit and truth?

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
July 20 to August 20, 1919

The "Image and Likeness of God," implanted in man, is now restored through Jesus Christ.

PROSPERITY THOUGHT

Held daily at 12 m.
July 20 to August 20, 1919

Through the restoration of the "Image and Likeness of God" in man, he now comes into his inheritance of abundant Good.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

You are an idealist, living more in the feeling side of life than in the practical. But to be truly creative, you must also be practical. You must balance the two in your consciousness, and so express both through the wisdom and power of the Christ-Mind. This is your way to freedom,—to practice in the outer each day that Truth which is realized within. The problems of today must be met now. One must make good every day. "Day by day the manna fell." "Now is the acceptable time."

In your zeal—the deep feeling that you give yourself up to so entirely in regard to your work—you eat up the very substance of your body, and when outer things interfere, or a pressing temporal need presents itself, you "go all to pieces," for you have not enough substance left to give the practical side of existence attention. It may seem like an adversary to you, something that takes you away from the "real" of life, or from your vision. But you must agree with this adversary quickly, as Jesus admonished, and realize that since the practical side of life is always with you it must be met in mastery and dominion. It is apparent that this outer activity is as needful in man's spiritual development as are his hours of silent devotion and waiting upon the Lord. We must not neglect the one nor leave the other undone, if we would reap the joy, peace, harmony, and plenty of the perfectly balanced mind.

You will find that in giving more thought to the

practical, or outer side of living, instead of giving your attention so wholly to the feeling, or idealistic side of your character, you will really do more creative work. You will be able to put into your writings just that connecting link between the practical and the idealistic which is needed to place them before the people. At the same time you can preserve the high standards you love. That which touches the practical, everyday life can be made clean and wholesome, with beautiful, inspiring thoughts that will enable you to transform the lives of the audience.

The body of man must be lifted up onto the mental, or spiritual, plane. To live all the time in the mental, or spiritual, giving no thought to the body, would sooner or later force the soul out of the body. In the booklet, "Jacob and Esau," is pictured the lesson of making spiritual ideas practical, bringing the substance of Spirit into the body, environment and affairs, by working out each day through the guidance of the Spirit, the problems that present themselves.

* * * * *

After thoroughly studying the marked paragraphs in the booklet, "Preserving the Unity of Spirit, Soul and Body," you will come to understand that you are correct in your thought that those who are held in the belief of death by the race consciousness, must be awakened from this sleep. The time is at hand when the error thought of death must be purged from the consciousness of man, and the united, eternal life of the soul and body made manifest.

Numerous accounts in newspapers, telling of the restoration to their dear ones of those who have been mourned as dead, bear evidence that the Spirit of Life is now active in the minds of men, and that it is bringing forth its good fruit. These incidents also prove the truth of the teachings of Jesus, that death is merely the result of a belief in the power and reality of error; this belief vanishes in the presence of Truth. The dear one

was actually dead to those who mourned, because they believed him to be. However, his consciousness of life, strengthened by the thoughts and affirmations of eternal life here and now, which are being made by the followers of Truth, gave him faith, inspiration, and power to overcome the seeming illness, imprisonment, or other error that hid him.

It is plain that man's greatest work at the present time is to earnestly establish in his consciousness the Truth that the eternal life of the soul united with the body, must be made manifest here and now; that there must be no going "to sleep" for the body, if he would do the will of the Father. The work of doing the "greater things" to which Jesus refers, calls for all the poise and understanding of the laws of Spirit which one can command, for it takes a great faith to witness the raising of the so-called dead to life, and maintain perfect peace and poise of the mind.

* * * * *

The Following are Points from Letters Written to Students of the Correspondence School.

Conservation.

In Truth, conservation of forces plays an active part in establishing health. Scientists have long recognized the benefits derived through conserving the nerve force of the body. It is generally thought best to let the individual see in what ways he is dissipating and losing his substance, and let him look to the matter of conservation. Students and reformers often lose more substance through arguing and trying to bring others to their viewpoint, than the ones they are trying to convert lose through their practices.

The point is that we should not be so eager to conserve along one line that we lose along another. If one will take such matters up with the Spirit he will be shown just what steps to take in his individual case.

To let go of personal consciousness, and learn to express the masculine and feminine qualities in their bal-

ance and perfection, is heaven attained. To bring Love and Wisdom, "feeling" and "knowing," to the spiritual standard, and to become perfectly balanced in mind through the union of the two in the consciousness, is the spiritual marriage, with Christ as the bridegroom. It is only through the intellect being quickened and inspired by the Holy Spirit within, and the affections and feelings of the soul of man being lifted to the Divine standard of Love [God], that one can always find his feelings and desires agreeing with his better judgment, and thus act wisely in all things, as well as think wisely. The feeling [desire], or feminine side of an individual, is his motive power. Once truth is felt, it is easily acted upon. When the affections and desires are lifted to the Divine Feminine [Love], they agree with the Divine Masculine [Wisdom], and harmonious action always results. This is harmony or heaven—the realm of perfect balance and order. "If ye know these things, blessed are ye if ye do them."

This is a time when business men like yourself are working along efficiency lines. You want to keep your health up to the maximum, just as you do your business. Just as in your office you need to see that you are utilizing your substance to the best advantage, so in all matters of thought and activity, conservation must be practiced. Many men lose their vital force because they unwisely take up some venture, give it a great deal of thought substance, and then drop it, without having derived anything substantial from it. Many persons lose substance through needless arguments; many men lose a great deal of substance through lasciviousness, thereby depleting their health.

Gratitude Conducive to Growth.

We are glad to note that you have dwelt upon the ideas of appreciation and gratitude in relation to demonstrations. The faithful worker will not miss the opportunity to give his demonstration before a class or meeting. We agree with you that the demonstration has not

been completed until one has shown his gratitude for it, and there is no better way to glorify God than to bear witness of him before men in thought, in word, and in deed.

A Point About Food and Exercise.

One cannot say that through the wise selection of foods we can build beautiful bodies. Our minds and bodies become strong and beautiful through developing spiritual consciousness. Since the food one eats corresponds to his ideas, it can easily be seen that a certain diet could not be followed to advantage by everyone. The Spirit shows one what he should eat. One who has been shown by the Spirit that a fleshless meal is to his advantage is not dieting any more than the man who eats meat almost exclusively could be said to be dieting.

The vegetarian proposition is misunderstood when its advocates are unwise in their defense of it. We teach and discern the advantages of the fleshless meal, but we have found that the individual needs first to grasp the idea from its various aspects before he can put it into practice intelligently.

While the subject of exercise is only remotely related to the question, we will say that the Truth student does not exercise as a means to health, but that his increasing consciousness of life and activity may find an outlet of expression. The person who feels he is so spiritual that he must be content to sit still and declare high metaphysical statements, eventually finds that the powerful words declared become alive, and unless he has raised his body through his spiritual realizations he may have an inharmonious bodily condition to meet. When one uses the Word of Life he must also apply it to the body. Health does not come through dieting and gymnastics, but the wise selection of food and consistent exercise and expression cannot be overlooked.

Relative to the Personal.

It should be understood that the personal refers to

that phase of consciousness developed and kept alive by the selfish thoughts of man. Before man can demonstrate freely and understandingly, he must let go of the desire to glorify self from the personal standpoint; he must seek to demonstrate Principle because it is right that he, being the offspring of God, should manifest the glory of God. Not that the personal may be glorified, but that the Son may be glorified in the Father, and the Father in the Son.

For the growth of hair, realize that God's life is everywhere present, and that it fills and thrills every follicle of the scalp with renewing, constructive energy and power. Image the activity of Life in Mind, and then in thought couple this idea with that of your son. In this way he is identified with the Idea dominant in your consciousness, and the transforming, renewing, rebuilding work is begun for him.

And so with the demonstration of any needful thing. It is to *prove the Law and to return unto his original power and dominion*, that man utilizes the Truth, and not for personal comfort and delight. Any activity of Principle that blesses one, blesses all, and so all that one does for the glory of the Christ Self is done to the glory of the whole body, and therefore is universal in its application and effect, rather than personal.

The world stands out on either side,
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
—*Edna St. Vincent Millay.*

The higher the ideal of yourself, the more rapid your spiritual growth; see yourself ideally as divine, and you will become it.—*Archdeacon Wilberforce.*

Divine Imagery

"The Image and Likeness of God," implanted in man, is now restored thru Jesus Christ

Through the restoration of the "Image and Likeness of God" in man, he now comes into his inheritance of abundant Good.

SILENT UNITY HEALING

Dear Friends, we herewith share with you the joyous reports coming to us from those who ask our ministry and receive the blessings that result through realization of the presence of God.

HEALTH

Lawrenceburg, Ind.—I am glad and thankful to report that the friend for whom I asked prayers in regard to a mental condition, has been wonderfully healed. When the doctor was told that she was sane, he would not believe it, but demanded to see her. After cross-questioning and examining her, he finally said that she was better than he had ever seen her. I praise God.—*Mrs. G. W.*

Aurora, Ill.—My daughter, who had ptomaine poisoning, received very quick relief after I sent the telegram asking for prayers; she is now perfectly well. The power of the Word has been demonstrated to us so many times and in so many ways during the past months that we have never ceased to marvel. Our hearts are filled with thankfulness to the dispenser of Good, and to Silent Unity.—*E. M. F.*

Bound Brook, N. J.—A week ago I had a painful abscess on my left eye. I wrote you for prayers; before the letter had been gone an hour the pain ceased, the abscess broke, and I was wonderfully relieved.—*E. S.*

Birmingham, Ala.—About three weeks ago I wrote you for treatment, asking help in the healing of a fractured rib and a cough. Now I wish to tell you that I am entirely healed. I am in the home of Dr. ———; they were rather insistent that I should have a physician, because the R. R. furnishes nurse and hospital treatment to all employees. I promised to go if I might try out my faith just one more day; that night the healing came, and no one could doubt its source, because the scraping of the bones together could be both heard and felt, up to that time. I am thankful for your help and enclose a thank offering.—*M. E. G.*

East Lake, Ala.—Last week my little grandson was very ill, with high fever and his lungs almost closed. The fifth day he had a pain in his side. I said I would send a telegram to Unity. Before I sent it his forehead was damp with perspiration, and the next morning he was up. He had not been able to raise his head for five days. I am so

happy, for he is entirely well. I praise God, and I bless you for your prayers.—*I. G.*

Fulton, Mo.—About two weeks ago I wrote you for prayers concerning a wart on my hand. The growth disappeared. I thank you for your prayers.—*M. T.*

Berkeley, Cal.—Your prayers have helped me to overcome asthma and influenza, and I am very grateful to you. I hope that the peace that has come to me is found by all the other readers of Unity.—*Mrs. J. H. Van Z.*

East Walpole, Mass.—I thank you for prayers for my eyes. They are absolutely healed; they have not only improved in sight, but also in looks. How good it is to be free!—*Mrs. B. W. P.*

Vancouver, B. C.—When I wrote you for prayers in my behalf, I was a sufferer from asthma. It has gone entirely out of my life, and now seems like the memory of a dream. All praise to God from whom all blessings flow. —*J. A. R.*

Baltimore, Md.—I asked your prayers for my son who was very ill with spinal meningitis. There were nine holes in his spine and the doctors had given him up. Thinking he would not live, they had experimented with him. To the doctors' astonishment, he came out with a clear mind and with the use of his entire body; he is in New York now, working in his old position. I thank God every day for his goodness and power.—*Mrs. S. T. B.*

Spokane, Wash.—It is just two weeks today since I wired you for prayers for my throat. Last night after an evening of much singing in public, suddenly all tightness seemed to leave my throat and the swollen tonsils became normal. This morning I am a free being, and for the first time in years I can breathe easily.—*E. M. T.*

Grosse Pointe Shores, Mich.—I asked your prayers in healing of stomach and nervous troubles. I am delighted to tell you that I am entirely free. I am thanking the Father every moment of the day for his help through you.—*I. R. H.*

Pacific, Mo.—Please accept my thanks for the good my husband and I have received through your prayers. He was healed about the time my letter reached you, and is now at work. The people who unjustly used me have also become my friends again.—*Mrs. M. T.*

Cleveland, Ohio—By the power and authority of the Lord Jesus Christ my baby boy had the demonstration of Truth, and the need for circumcision no longer remains.

Truly all things are possible with God. We are indeed grateful for your prayers.—*Mrs. W. A. C.*

Comstock, Mich.—I am happy to say that soon after writing you for prayers, I began to improve. I was having trouble with my eyes and was suffering from indigestion. I am now free in both these respects.—*P. G.*

Caledonia, N. Y.—While operating my hand sewing machine I run the needle through the index finger of my left hand, just above the base of the nail. There was about as much of the point of the needle below the finger as there was of the shank above. I reached for my screw driver, removed the needle from the machine and then drew it from my finger by the aid of pincers. I simply declared that Spirit is all, that there is no hurt and nothing to hurt. In ten minutes I was sewing again, and in less than twenty-four hours I was using the finger the same as ever, with not the slightest pain.—*K. R.*

Dayton, Ohio—I was having a second attack of quinsy, and was dying for a swallow of water to quench the thirst caused by fever. I could not swallow, and I gasped for breath. For three days I was not expected to live. My throat was swollen shut with an abscess, and I could not talk to tell what I wanted. Just before I grew so bad I had written to Silent Unity for prayers, but I had neglected to tell my family. I was not afraid, so I just lay there and waited for my letter to reach Unity. When it was time for the evening prayers, my breath came easier and I was going to sleep, but my family thought I was dying and called me. The next day the abscess broke and the minute the corruption was all out I went to the table and ate and drank, which surprised everyone very much. Then I told them how the prayers of Unity had saved my life. Now when any of us are not well, I sit down and write to Unity, and before I get the letter written we are feeling better. May God bless the Unity workers.—*Mrs. L. M.*

A. E. F.—I asked you to pray for me against seasickness when I crossed with the convoy. The result was wonderful. I have been on the ocean many times, and this trip was the first comfortable one I ever had—not one moment of seasickness in fourteen days. Later, crossing the English Channel on a very rough day, I was perfectly well. I thank you sincerely.—*E. B. D.*

Valparaiso, Ind.—Before writing you I had suffered for days with swollen glands, pain in the neck and head, and I had to sit up in bed to breathe. I had la grippe and complications. I did not seem able to handle the situation

myself, so I wrote you for prayers. I knew the moment you declared the all-powerful Word of Truth in my behalf, for the pain ceased immediately and the swelling went out of my neck; I was healed at once. My heart is filled with gratitude for all these blessings.—*Mrs. R. R.*

Pittsburgh, Pa.—I wrote to you asking your prayers for my husband, who, through a nervous breakdown, went out of his mind. I thank God and rejoice that I have the pleasure of telling you that he has fully recovered.—*Mrs. L. C.*

El Paso, Texas—When we telegraphed you at midnight, little M. was very ill with bronchitis following influenza. Her temperature was high; she was delirious and almost in spasms. Before morning she was much better, and by nine o'clock there was no trace of fever. Today she does not look as though she had ever been ill. We are very thankful to you for your prayers and ask you to accept the inclosed love offering.—*Mrs. T. S. M.*

Webb City, Mo.—You may discontinue your prayers for L. He had a speedy recovery from croup. I thank you for your kindness.—*Mrs. H. E. N.*

Vancouver, B. C., Canada—I asked your prayers for my head, which bothered me very much, and also for help in my high school studies. The pains in my head have entirely gone, and I now find my work very much easier. Please accept the inclosed offering with my thanks.—*Miss R. M.*

Victoria, B. C., Canada—I am glad to tell you that Camp Lewis is free from influenza; the ban was lifted ten days ago. One of the nurses there told me that the improvement was noticeable directly after I wrote you, and that the part of the Camp with which she was connected was soon quite clear. I inclose a love offering and thank you for your prayers.—*A. M. H.*

Salters Depot, S. C.—When we wrote you asking prayers for our mother, her bowels were locked and she had given up to die. We are thankful to tell you that she is well now and has nothing to fear. I, too, was healed through your prayers when all else had failed.—*Miss M. P.*

Independence, Kan.—I asked you to pray for my husband. He was taken with severe hiccoughs which had lasted a week, and he was getting worn out. The evening that I called Silent Unity the hiccoughs suddenly left him, and he has been well ever since. I thank God for his love and blessings, and you for your prayers.—*Mrs. N. J. F.*

St. Louis, Mo.—Since I last wrote you I suffered with

a dreadful cold. At times it seemed as if I should choke, but thanks to God and Unity, I am healed, and I have no fear of a return of the trouble.—*M. V.*

Springfield, Mo.—I sent you a telegram asking prayers for my daughter, who was ill with influenza. I am glad to report to you her complete recovery. She is stronger now than before her illness.—*J. F. N.*

Armstrong, Mo.—I wired you for prayers for my daughter, who was very ill with pneumonia. The doctors had given her up to die. Through your prayers she is now well. I am so thankful to God for the help I have received. Please accept this offering as a token of my appreciation. —*Mrs. R. S. W.*

Kansas City, Mo.—A few days ago my friend requested your prayers in my behalf, as I was ill with influenza. In a very short time after she called you the suffering left me, and the next day I was able to be up. Words do not express my gratitude for my wonderfully quick recovery.—*Mrs. S. H.*

Detroit, Mich.—About a month ago I wrote you about my hair, asking for prayers. I thought at that time that I was going to lose it all as an effect of influenza. After writing to you my hair did not fall very much, and for the last two weeks it has not been falling at all. To God and your wonderful prayers must the praise be given.—*Miss V. H.*

Martins Ferry, Ohio—I sent you a telegram, requesting prayers for my little girl who was suffering from diphtheria. Our hearts rejoice over the wonderful change that took place in a few hours. I thank God for restoring her to her usual perfect health.—*Mrs. W. D. S.*

San Francisco, Cal.—I wrote you asking prayers in treatment of a lump that was growing in my throat. It has all disappeared and my general health is splendid. Your kind prayers for my friend, Mrs. M., were appreciated. She has fully recovered from influenza.—*Mrs. E. H.*

Woodland, Cal.—The boy who came to us three months ago on crutches, had been told by doctors that he could never walk without them again. A piece of the bone had been removed from the leg, and a plate had been inserted. It was hurting him so much that we had it removed. Then he was told he could never put his foot to the floor again. Three days later I suggested that he leave his crutches at home. The next day he came in walking and shouting for joy. He has been riding motorcycles and bicycles, as easily as anyone, ever since. I cannot tell how

much good I have received through your prayers.—*Mrs. E. H. B.*

PROSPERITY

Austin, Texas—I asked your prayers for a man who had been out of work for months and who was unable to obtain employment. He was so desperate that he was on the verge of suicide. Today through your prayers he has a position, and he is giving God all the credit. The health of my entire family has improved. I left off my glasses at once, stepping out on the promise that all things are possible with God. I could not see to thread a needle without glasses, and my eyes caused me much suffering. I kept faithfully declaring that they were strong and well. Today I can read print finer than the ordinary person can read. I am so grateful for this wonderful change.—*Mrs. M. O. R.*

Waterville, Maine—Last autumn I wrote you for a new and better position for my father. Before I could mail the letter he received a good position, and I was given a raise in my salary almost immediately.—*Miss R. H. A.*

Portland, Ore.—From the depths of our hearts we thank you for your prayers. We have sold our store. Please accept the inclosed love offering.—*Mrs. A. L. B.*

Jacksonville, Fla.—Truly the ways of the Lord are wonderful. My recent request for your prayers to assist me in retaining my position with the government has been completely demonstrated, and my gratefulness cannot be adequately expressed. On March 31 my present position was to have been discontinued, and my resignation was requested. While I did not care to resign I complied with the request, realizing that the settlement was not my work. About noon on the last day we received a telegram to the effect that another bureau of the department was to be established here, that my resignation had been cancelled, and that I had been transferred to this other bureau and would report the next day as usual. The new position is the same salary and has better prospects than the other.—*P. F. K.*

Sacramento, Cal.—We were in great need of a team of horses. It was late in the season for ploughing and the ground was hardening. With the help of God through Unity we obtained the finest horses we have ever had on the ranch, and at so low a price that even chance observers estimate the value of the horses at two hundred dollars more than we paid for them. The purchase money came when

we scarcely hoped to be able to get it, and there was more than we needed for this purpose.—*Mrs. H. K. O.*

Chicago, Ill.—You have been holding me in prayer for a change of position, and I am glad to tell you that I have now made this a reality. Today I am splendidly placed.—*Miss C. F. B.*

New Haven, Conn.—I wrote you for prayers to aid my husband in obtaining a position. He was led to seek employment with a certain textile industry located here. The very next day he was asked to call; they employed him at once. I thank God.—*C. V. H.*

Utica, N. Y.—I had always desired to become a professional violinist, but the necessity of earning my living while studying made me abandon the ambition as an impossibility. When I wrote you for prayers I did not mention my interest in music; I had given it up as hopeless. In a short time it became possible for me to begin studying again, doing my practicing in the evenings after work. Furthermore I have been led to a fine teacher, much better than the old one. For the first time in my life things are working harmoniously for me. I am so grateful to you for having helped me to find the Father.—*L. D. H.*

Port Henry, N. Y.—Words fail to express my gratitude for the result of your prayers for my daughter. She has passed her examinations. Please accept the inclosed offering.—*Mrs. R. A. H.*

Lecompte, La.—Today my boy got work at a very good salary near home. I thank you for your prayers, and praise God from whom all blessings flow.—*M. E. J.*

Cedar Rapids, Iowa—I wrote you for prayers for money to pay bills we owed. I needed $500 and I received $650. It was a gift from God, and I feel that I am living in a new heaven and a new earth indeed. Words cannot express my gratitude.—*L. M. McM.*

Los Angeles, Cal.—I wrote you asking prayers for my husband. I am glad to say that last week he received a small raise; this week he was given a better position with more money, by the same company. We are all very thankful to God for his goodness and to you for your prayers.—*Mrs. W. J. Van B.*

Ontario, Cal.—A few days ago I wrote you for special prayers to help us obtain a desirable home. Please discontinue the prayers, as a more pleasing home than we thought possible to find has come to us. I thank you for your prayers.—*Mrs. F. H.*

Adrian, Mich.—For a long time I had been struggling along, trying to pay for a home that had been a poor investment. As my understanding was quickened, I grew calm and felt that some one else was carrying the load. Then came the long hoped for opportunity to sell. Tomorrow the new owner takes the deed. My salary for the coming year has been raised one hundred and fifty dollars. Add to that increased health and joy in life. Is it any wonder my heart glows with thanksgiving to the Giver of every good and perfect gift, and to the Unity friends who have so unselfishly aided me?—*M. B. J.*

Stamford, Conn.—After posting my letter to you I had just reached home, when my husband received work that more than paid our rent. He now has obtained a steady position in his line of work, at a better salary than he expected, and with shorter hours.—*Mrs. G. E. R.*

Los Angeles, Cal.—I am indeed grateful for your helpful prayers. Three days after writing you, I secured a position, and today I received the money about which I wrote you. Truly my affairs are in the Father's keeping. —*K. T.*

Seattle, Wash.—I wrote to you asking prayers for my son who was out of work; also about my rent. The boy started to work last night, and one month's rent has come. God bless Unity for their prayers.—*Mrs. S. M.*

Stoneham, Mass.—I wrote you for prayers, as we wished to buy the house we live in. The landlord wanted us to have it, as he meant to dispose of the property. We did not have money enough, but with the help of Unity we have been able to buy, the transaction being closed last week. Also, we have been wonderfully blessed with health. Sickness has been all about us but we have escaped. I thank God from the depths of my heart for his wonderful blessings, received through Unity.—*Mrs. C. O. H.*

Shawnee, Okla.—My husband has found work; last week he received a raise. It is wonderful what can be done through trust in God.—*Mrs. J. G.*

Janesville, Wis.—Some time ago I wrote you for prayers to recover my watch, for I had almost given up hope of getting it again. It has been returned to me through the mail.—*Mrs. J. W. B.*

Niles, Ohio—I asked your prayers for prosperity. My husband has been made a foreman with an increase in salary. Your ministry has done us a great deal of good, and I can see God's hand in it all.—*Mrs. F. C. C.*

Eagle Rock City, Cal.—I thank you for the prayers

given my husband. We arrived here two weeks ago from St. Louis, and with the help of your prayers my husband was able to secure a good position.—*Mrs. E. G.*

Minneapolis, Minn.—My heart is full of thankfulness as I write you this letter. I asked you for prayers to help us sell our home. Shortly after I wrote you, we sold the house at our own price, and we also disposed of our furniture very easily.—*Mrs. J. L. W.*

Hancock, Minn.—I wrote to you asking prayers to help me sell my shop, or to sell part interest in running it, as the managing was too burdensome for me alone. The next morning I received a letter from a friend who had worked for me six years before, wanting to buy a half interest. I have never ceased thanking God for this wonderful blessing, and I thank you most heartily for your prayers. —*C. G. W. B.*

Houston, Texas—In the spring of last year my little girl was attending a church party, and while playing in the sawdust, she lost one of her gold earrings. When she told me, a word that I had often seen in Unity Magazine came to me—"With God all things are possible." Whenever the missing earring came into my thoughts afterward, I held that statement. This morning the school children were playing, and my little cousin found the earring in some water among the sawdust. How glad I am to know that the Lord does answer our prayers.—*M. H.*

Sydney, Australia—I want to add my testimony to that of other grateful ones who have been prospered and led into the light through your prayers and work. When I lost a position in the United States last January, things seemed very dark. I wrote you for prayers, and the way opened for me to come to Australia, where work is plentiful. Problems have been solved in rapid succession. Truth has been such a comfort to me that words hardly express my gratitude to God as manifested through your efforts. When we rely absolutely on God, how wonderfully he leads us!—*G. H.*

San Francisco, Cal.—Through your prayers our home has been sold, and my husband has received a fine position as electrical engineer and house superintendent of one of the largest hotels here. He is very happy over the change for the better in our affairs. We give thanks every day for the divine order and love that have brought about this manifestation. I am inclosing an offering of love.—*Mrs. R. D. G.*

BE YE TRANSFORMED

Palisade, Nev.—I had been earnestly endeavoring to give expression to a desire to teach and help others so far as was within my ability. At the same time I was not satisfied, for I realized that my daily life did not accord with my conscious and intellectual knowledge of spiritual matters. I was much disturbed. I had several bad habits, one of them being particularly obnoxious. The gravity of the condition was increased by the fact that I knew what I should do and yet I did not put forth the power needed to correct matters; and I would think, How can I have the audacity to teach when I deliberately continue to do these things? Then I was truly worried, and yet I could not give up the desire to try to help others to understand; I never accepted anything in payment, for it was against my inclination.

Matters continued in this way for some time, my dissatisfaction with myself increasing. One night I had a dream. It was a direct, positive, forceful message. It was in no way symbolical, and no interpretation was necessary.

I dreamed that I was walking down a country road. Suddenly I saw a figure approaching, at a short distance ahead. Words cannot express the pain of the shame and self abasement which swept over me when I recognized the person whom I saw as Christ. The consciousness of my two lives was beyond description in its agony. I would have escaped, but there was no escape. I had to meet him. I would have gladly thrown myself at his feet, but I had to stand and face him. When I was sufficiently myself to look into his face, I saw no look of the sorrow or pity or compassion that has been so often associated with him. He gave me just a kindly look of infinite understanding, a very human look plus the impression of an understanding that was beyond the human. When I would have spoken, he put a hand on my shoulder, and said: "Do not worry about these things; you are on the right road. Stick to it, and these things will pass away and be as if they never were." I was dumbfounded! Where was the reproof I feared and expected? There was no reproof, except in my own consciousness. Instead of reproof I received commendation and encouragement. He was gone.

In spite of this it was over a year before I killed my big dragon, but it *was* killed. Whenever a condition worries me, I see that form again and hear those words. If that is not the forgiveness and remission of sins and the life everlasting, what is it? How can I reprove another, when

he who is without sin would not reprove me? It is not reproof and criticism that the world needs but encouragement and commendation for the good that there is in it. So to all those who are worried and dissatisfied because of inharmony I say: "Stick to the road and all these things shall be as if they never were."—*G. V. B.*

Lakeview, Ore.—I shall tell you of how much I have been benefited by your prayers. I do not worry any more, for I have learned that evil has no power and that God alone has power. While his Spirit is in me, I have the right to claim all his powers for my own. The minute the old troubles arise and pain is severe, by a firm denial all inharmonies vanish. I thank you for opening the gates of heaven to me.—*Mrs. J. B. B.*

Nice, France—I thank you for what Unity has done for me. It is wonderful how Truth has helped me to live through the last four years in a country not my own, separated from my family—from the worldly standpoint, an utterly ruined life. Yet my heart gives thanks every hour. I have not known lack, and the disappearing and misery of my near one has not revolted me nor led me to despair. God, Good, is the only reality; I know that my Redeemer lives.—*J. T.*

FREEDOM

Drumright, Okla.—I wrote to you about my son of fourteen years, who smoked cigarettes occasionally. In a few days he destroyed his cigarette papers and told me that he was not going to smoke any more. The next day he again said that he had given up smoking, and he then burned his cigarette holder. I thank God.—*Mrs. F. A. S.*

Brazil, Ind.—My heart is overflowing with love and joy. My son has not only quit the drink habit, but has changed his ways of living and has gone into the church. I thank you for your prayers, which have brought him into the light.—*Mrs. R. A.*

Hynes, Cal.—Our son has been discharged from the navy. By mistake an attorney sent all the papers and certificates that Mr. B. had secured, asking for his release, to a wrong address and they were returned to us the day after our boy came. He considered his discharge a miracle. It was your prayers alone that secured it, and I cannot express my gratitude to you. Your prayers for me are always answered.—*Mrs. E. D. B.*

Coal Gate, Okla.—I have been trying to get a parole for my son who was in the reformatory, and I asked your prayers. I secured a lawyer to present the petition for parole to the Governor. The lawyer had sent the petition to the judge, and was waiting for an answer, and day before yesterday my son came home. He had obtained his parole and we did not know anything about it until he walked in. I was saved the expense of the lawyer's fee, and moreover was shown how great the power of God is. I can never sufficiently thank my Unity friends for the kindness shown to me in my hour of need.—*Mrs. E. G.*

CONTROL OF ELEMENTS

Hollywood, Cal.—You must have received my telegram yesterday morning asking for prayers for rain. The clouds began to gather in the morning, and were quite heavy all day. By night it began to rain a little, and before morning a real rain came.—*H. M. S.*

Crow's Landing, Cal.—Four days after I mailed my letter asking prayers for rain, we had a very good rain. Today while hunting eggs, I found my watch which I had lost over a month ago. It was in the manger under the straw. One of the hired men had looked for it and had even cleaned out this manger in the hope of finding the lost article. When I found it, I was repeating the affirmation you sent me.—*Mrs. H. O.*

HELPED BY UNITY LITERATURE

Staten Island, N. Y.—As I was about to begin a letter to you, asking prayers for the healing of my right knee, I took up "Now." I read it, and at the end said, "God is healing my knee *now*." A warm feeling seemed to go through it. Then I said, "God has healed my knee *now*." I thanked him; then I got up and walked; the snapping that had been in the knee lately was healed.—*A. B. F.*

Jersey City, N. J.—Your books are feasts to the soul. My health is wonderfully improved. The stomach trouble and constipation are entirely removed. I have given up all meat eating, having no desire for it. I cannot express all that I would like to say.—*E. D.*

Washington, D. C.—I thank God that he put it into your hearts to publish Weekly Unity. The message of love and hope and joy and peace that it brings each week enables me to keep hold of these blessings. I carry it to work with me, and every day some portion is re-read.—*Mrs. E. M.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unty Magazine one year, in the United States	$1.00
Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

SUMMER SCHOOL AT UNITY HEADQUARTERS, KANSAS CITY, MO.

Beginning Sunday, July 20, Unity students will be afforded an opportunity to take a two weeks' intensive course of lessons on the Science of Being and Practical Christianity.

Our consecrated workers are prepared to give you the best that they have garnered from the unlimited field of Truth during their years of devoted service. It may be that a short period devoted to "looking within" under the guidance of those who have been along the way will give you a new lease on life; or mayhap, you will learn how to find your true place, if you are dissatisfied with your present work or condition in life. Make the best possible use of your vacation by putting yourself "in tune" for the ensuing year.

Climate is good, scenery is better, but spiritual inspiration is best.

Accommodations can be secured at neighboring hotels. Rooms can also be had at nearby apartment houses, and meals at the Inn, adjacent to Unity Headquarters.

UNITY LECTURERS AND TEACHERS

Miss Kate M. Nevill has returned from a special lecture tour through Tulsa, Okla., Dallas, Ft. Worth, and El Paso, Texas, and is now at her home in Kansas City. Her fall schedule is being made up. Mrs. Jennie H. Croft, the librarian at Unity, is now in New York, at the Park Avenue Hotel, speaking for the New York Unity Society and also holding classes. Miss Ida Mingle, from the Editorial Department at Unity, is now in Chicago, giving special talks for the Chicago Unity Society, and also holding special classes in Practical Christianity. Mr. Richard Lynch is now booking engagements through the Field Lecture Department for points in Iowa, Illinois, Indiana and Ohio.

DEPARTMENTS OF THE UNITY SCHOOL

Our School is divided into the following departments: Publishing Department; Field Lecture Department; Society of Silent Unity; Correspondence School; Silent Seventy; Library; Good Words Club; Editorial Department.

The Publishing Department takes care of Subscriptions, Book Orders, Prosperity Banks, and all business pertaining to our publications.

The Field Lecture Department arranges for the sending out of teachers and lecturers; also coöperates in the forming of Centers and Study Classes. This department looks after the publishing of notices concerning Truth Centers in other cities. Names for "To Further the Spirit of Unity" should be sent to this department.

The Society of Silent Unity carries on the healing ministry, and all requests for prayers should be sent to it.

The Correspondence School has charge of a regular course of lessons by mail. Those who wish to take the lessons offered by this School should send their applications direct to the School.

The Silent Seventy looks after the distribution of free literature.

The Library Department establishes branch libraries.

The Good Words Club is to help promote the use of positive, helpful words.

The Editorial Department should be addressed when manuscripts are sent in, or when there are any questions or comments about the various articles which appear in our monthly magazine and Weekly Unity.

With this explanation our readers and correspondents will have a better understanding of this School as a working body and can better coöperate with us.

The Silent Unity Department of the Unity School handles hundreds of letters every day. We try to keep the work well systematized with the idea of expressing Divine Order. Our correspondents will no doubt be interested in knowing some of the details in which they can help us take care of our steadily increasing mail.

1. Write plainly; use pen and ink and number the pages. It is better to write on one side of the paper only.
2. State definitely and concisely what you want.
3. If you have requests to make of different depart-

ments of the work, please write a letter to each department. These may be mailed to us in one envelope. As you can readily see, this will save time and confusion caused by passing a letter around to the various departments.

4. Do not confuse Silent Unity and Silent Seventy departments.

5. Make your letter positive. You fix negative conditions in mind by writing about them as if they were realities.

6. When writing your first letter mention that you have not written before to this department.

7. State definitely for what purpose any money inclosed is to be used.

8. If you ask for interpretations of dreams, please make them separate from your letter. All dreams should be sent to the Society of Silent Unity.

PUBLISHERS' NOTES

Your special attention is called to the third page cover of this issue of Unity, for it announces the new and enlarged monthly magazine for children and young folks. This notice will be of importance to you, if one or more of His little ones are in your care. Parents and guardians owe it to their children to investigate this new periodical, for it offers the most entertaining and instructive material for child character building that can be obtained today.

Spread the gospel of joy, health, happiness, peace and plenty by pasting Unity Seals on all letters, cards and packages. The Seals are printed in a rich green with yellow and white emblem and border. A variety of 14 inspiring mottoes in clear, distinct lettering, are collected in a set of Unity Seals which sell for 15 cents; two sets for 25 cents.

ABOUT THE PROSPERITY BANK

Does it Work?

Is the first and last word in the vocabulary of the practical man of today. People feel intuitively that they were not placed here to be helplessly buffeted about by every wind of fortune—that they must have within themselves the power to shape and control circumstances.

The Unity Prosperity Bank furnishes a lesson by

means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things. During our thirty years of ministry we have proved that each one has the power to reach out mentally into this boundless realm of supply and draw forth according to his needs.

The Bank users are given special prosperity treatments by the Society of Silent Unity and a drill in concentration. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on a rock, and those who have felt a lack of this world's goods get a lesson in bringing their own to them.

Send for a Bank, deposit the subscription for three friends, and see how

It Works!

See pages 94 and 95 of this magazine for descriptive page and blank.

"The Philosophy of Denial" is a large booklet of 33 pages written in Charles Fillmore's own simple-metaphysical or metaphysically-simple style, as one wishes to term it. A study of its pages reveals the secret of scientific thinking, and consequent happy, wholesome living. The keynote of the treatise is sounded in the fundamental idea that no two things can occupy the same space at the same time. If the thinking is positive, pure, and perfect, where is the room for rubbish ideas of inharmony? They just are not, because they find themselves unwelcome visitors when they knock at the portals of consciousness. The booklet will be found a wonderful aid to the Truth seeker in banishing delusions of error of every kind. Price, in durable paper cover, 15 cents.

MABEL HUNTLEY'S BOOK

Containing Unusual Demonstrations Made Under Once-in-a-Lifetime Circumstances

You will be thrilled in learning the workings of the law for two earnest young women who had the courage to throw themselves wholly on God in times and places of greatest storm and stress.

An hour spent with this little volume will fill you with faith to meet the lesser problems of everyday life with that trusting reliance on the One which eliminates all doubts and

fears, and fortifies you as you go about doing with all your might whatsoever your hand finds to do.

"A Truth Student With the Soldiers," carries from us a hearty recommendation.

The neat, durable, practical binding makes $1.00 a reasonable price for the book.

TEMPLE TALKS

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman.

In this series of "Talks" the reader gets the cream of the author's thought, given out under the inspiration that frequently radiates to the speaker from trained, appreciative listeners, such as the students at Unity are. People in all parts of the world, who have not had the blessed privilege of hearing the author at first hand on his home platform, are now able to reap the benefit to be obtained from studying the discourses over in the quiet of their homes. Those who have heard Mr. Fillmore, once or many times, can get a double pleasure in reviewing the edifying utterances which they may have once heard.

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set of "Temple Talks" is packed in a neat box. "Temple Talks" in paper cover, $1.00 for the five volumes; in cloth binding, $3.00.

PROSPERITY SERIES

Three Prosperity Booklets, Each Handling the Prosperity Problem from a Different Angle

"Prosperity and Success," by Sophia Van Marter, tells what destructive thoughts to avoid and just the attitude of mind to hold in order to truly visualize success.

Examples of men, great in wealth and consequent power,

who attained their positions through the positive, large-seeing vision, substantiate the claims of the author—that you can carve your own circumstances if you think, not at random, but purposively. Price, 20 cents.

"Wealth and Wisdom," by Jennie H. Croft, inculcates the teaching that the best is here for us now, to be realized by expectation and demand, through practical affirmations, attractively presented in the booklet. "The Truth student should be satisfied with nothing but the best, and should know that life holds the best of everything for him if he but expect it, and it only." Price, 20 cents.

"Giving and Receiving," by Charles Fillmore, goes to the very root of the success problem. It throws the search-light of truth on avarice, which expresses itself in pinching the pennies, as well as on overbearing opulence, with its tight-fisted grip on wealth. This treatise, like everything the author gives out, takes on a deeply metaphysical aspect. Price, 20 cents.

A study of the three booklets familiarizes one with the different phases of the subject treated, and at the same time, gives definite and constructive information by means of which you can learn to build your prosperity structure on a firm and enduring foundation.

Strong paper binding, attractive color and lettering; enclosed in envelope to match. Price, 50 cents for the three booklets to one address.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

S. Ada Lasater, Social Service Worker, Episcopal Guild, Belton, Texas.

Miss Marian L. Doyle, 30 Central Beach, Blackpool, England.

Mrs. J. G. Robinson, 433 S. Church St., Charlotte, N. C.

Mrs. Edna H. Davison, P. O. Box 19, Prescott, Ariz.

Mrs. L. B. Durkee, 1811 S. Washington Ave., Lansing, Michigan.

Charles E. Heward, 5430 S. First St., Tacoma, Wash.

Mrs. Jessie Bryan, 1420 Appleton St., Long Beach, California.

Mrs. Harry E. Grube, 629 Allen St., South Bend, Ind.

John H. Chattle, 36 Normanton Road, Derby, Eng.

Miss Flora Reeder, Brantford, Ont., Canada.

Mrs. J. E. L. Cochran, Earl, Ark.

Mrs. W. A. Libby, 12 Gray St., Portland, Maine. Telephone, 362.

D. K. Smith, 228 Deering Ave., Portland, Maine. Telephone, 3841-J.

Sarah Jane Coward, 30 Rue Gallieni, Asnieres, Route 25, Seine, France.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in August Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

August 20 to September 20, 1919

The intelligent Power and Presence of the Holy Spirit, now active in me, is my assurance of perfect health in mind, body and affairs.

PROSPERITY THOUGHT

Held daily at 12 m.

August 20 to September 20, 1919

I praise and give thanks that the Spirit of opulence is now active in and through my mind, body and affairs.

SILENT SEVENTY

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. Write the secretary for bulletin and further information. We will publish testimonials from members; this month we give the following:

Mt. Victoria, Australia—Your letter came duly to hand, explaining the Silent Seventy. I sincerely thank you for the literature, and appreciate the comprehensive character of these leaflets. Upon receipt they are stamped with our Truth Center stamp, and are laid upon a special table for distribution. You will rejoice to know that scarcely a letter goes out of my hands in which I do not include one or more of these valuable leaflets. They contain exactly what I wish to impart to every soul in Australia. I am most grateful for the privilege of being a member of the Silent Seventy, and am in position now to distribute freely this valuable literature throughout the whole of this continent. I may mention that my correspondents number thousands; my patients and pupils many hundreds; therefore you should shortly be more widely known in Australia than you are even in America. I hope some of the people receiving the leaflets from my hands will write you direct, and come into closer touch with your estimable work. I have recommended many to send direct to you for the Unity Magazine. There are many earnest seekers in Australia. I have the satisfaction of knowing that for sixteen years I have prepared the minds of the people of this country for the glorious message of Truth and freedom, for which the Unity School of Christianity stands, as does also the Church Universal of Australia, of which I am the founder and minister, and which is the principal Truth Center in Australia.

Including New Zealand and Tasmania, I am sending literature broadcast over our country, and am therefore in good position to handle your leaflets, being familiar with the different classes of literature for these respective districts.

I am getting into working order for a still greater and more concentrated effort in the field of literature, that I may be in position to spread the good news everywhere throughout our young land, until the knowledge of the Lord shall cover the whole of Australia, and indeed the whole earth, that the kingdoms of this world may become the kingdom of God.—*Sister V. C. M., S-70, No. AD-56.*

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of August to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.

Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave., The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

"Metaphysics of Raw Food," by Stella McDermott. The book contains: The Fundamental Principles of Raw Foods; Their Comparative Nutritive Value; The Divine Laws of Dietetics; Methods of Preparing Raw Foods to Serve; Numerous Menus.

Unity School of Christianity, Kansas City, receives orders for "Metaphysics of Raw Food." Price, $1.00.

Christian Healing

TWELVE LESSONS IN THE SCIENCE OF BEING

by Charles Fillmore

Here is a book on practical spiritual healing. It explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice.

It is a textbook on applied metaphysics.

"Christian Healing" was written after a quarter of a century of practical experience in teaching and healing. It is now in its eighth edition, revised.

Each chapter of the Twelve Lessons in "Christian Healing" is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in "Christian Healing," the book contains thirteen auxiliary chapters upon the following subjects:

"How Microbes Are Made," "The 'I Am' in Its Kingdom," "How Shall the Dead Be Raised?" "The Development of Divine Love," "The Ministry of the Word," "Ye Must Be Born Again," "Obedience," "The Church of Christ," "The Lord's Body," "Restoration of God's Kingdom," "How Mental Healing Is Done," "Treatment Instruction," "Six Days' Course of Treatment."

CONTENTS OF "CHRISTIAN HEALING"

LESSON ONE — THE TRUE CHARACTER OF BEING

Science founded upon Spirit—Primal Cause—Man's place in the Universe—The seat of power—The creating and sustaining Power of the Universe—Mysteries of creation—Mental laws—Mind back of nature—Power to make ideas visible as things—Conscious mental awakening—Nearness of God—The character of God.

LESSON TWO — BEING'S PERFECT IDEA

The foundation of Divine Science—Spiritual truth—How the original mind creates—The law of mind action—The impulse within your soul—What am I?—The mystery of Being—The trinity—Occult knowledge and modern investigation—Your true self—Power of the superconscious mind—Being "born again"—A new light on the life of Jesus of Nazareth—Latent energies.

LESSON THREE — MANIFESTATION

Religion and science—Science in Christianity—Creative action of the Universal Mind—From the formless to the formed—The six days of creation—The reserve forces of man's organism—Putting on incorruption—The beginning of the resurrection from the dead—The inner resources—The law of expression—Power ideas—Regeneration.

LESSON FOUR — THE FORMATIVE POWER OF THOUGHT

Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence—Man's creative power—The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

LESSON FIVE — HOW TO CONTROL THOUGHT

Man's control—The key to a metaphysician's work—The Power of the mind to build or destroy—The

effect upon the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence — Divine illumination — The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

LESSON SIX — THE WORD

The original creative Word — The Word made flesh—Man's own consciousness—Thought vibration —Universal Ether—Following the creative law—Producing conditions in others by words—Unity with Supreme Mind—Faith and understanding—The motive power—There are no secrets—The greatest discovery of all ages—The everywhere present substance.

LESSON SEVEN — SPIRITUALITY: OR, PRAYER AND PRAISE

Man in his wholeness—Symbols in the Bible—The proper understanding of the Bible—The twelve faculties—The superconscious—Prayer the language of spirituality—Correct praying—The prayer of blind faith—How God answers our prayers—The effect of praise upon brain cells—Praise applied to business—God-given faculties.

LESSON EIGHT — FAITH

Faith is a power—Faith may be developed—Quickened faith accomplishes wonderful things—The miracles of the early ages—Modern miracles—"Nothing shall be impossible unto you"—How man becomes master of all forces centering about spiritual consciousness—Success—Forces invisible—How to enlarge the character.

LESSON NINE — IMAGINATION

Mystical teaching — Universal knowledge — How imagination creates — The law that makes man an adept—Control of imagination—Dreams and visions —Creating ideals—Birthmarks—Proof of the power of imagination — Suggestions — Marks of old age — Mental transformation—Transforming the character.

LESSON TEN — WILL AND UNDERSTANDING

Man's origin and destiny—Selfhood—Man's freedom of will—I Am—Breaking the will is erroneous—Rounding out of will needed—To strengthen the will—Willfulness, its result—The action of the will upon the organs of the body—Superior executive ability—Mediumship—The faculty of intuition—Self-control.

LESSON ELEVEN — JUDGMENT AND JUSTICE

The Law of Moses—The balance of love and justice—Good judgment—The day of judgment—Various meanings of "hell"—Discipline not punishment—The penalty taught by Jesus—Purification—Singleness of Mind—"Righteous indignation"—The One Supreme Judge—Jealousy—The remedy—Success in the world dependent upon good judgment.

LESSON TWELVE — LOVE

The power that binds the Universe—Love in the regeneration — Human relationships — Cultivation of Divine Love by meditation—The mighty protecting power of love—"Love . . . is the fulfillment of the Law"—The love of money—God our resource—Divine Love and human love.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; Khaki edition, flexible cloth binding, price, $1.50; handsome limp binding, $2.50.

To study classes and schools we make special prices upon request.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Mo.

The Children Should Be Remembered And Let Us Send The Birthday Gift

You who read this page have in mind one or more children who are dear to you. It is your wish that these little ones be happy, especially on such an occasion as their birthday. But your problem has often been—What shall I give this year?

An ideal gift is in the process of construction. Unity School has solved the birthday gift problem by creating a new gift that will delight the heart of all children. Beginning August first, of this year, a charming and interesting monthly book will be issued.

This monthly book will be called the New Wee Wisdom, and its subscription price will be $1.00 a year. But we will enter the names of children and young people on the Wee Wisdom list for 50 cents, if the subscription is received before August first.

Wee Wisdom will teach the child that each birthday brings new possibilities for growth and unfoldment, and that the wonderful teachings that Jesus gave 2,000 years ago are practical and can be applied to the child's everyday life to make him sweeter, nobler and happier. Soon the child will learn that every day is in reality a birthday of joy and love unending.

Let us suggest that you send the magazine

for a birthday gift to some child. It matters not when the birthday is. Send the subscription now, and we will begin the subscription with the month of the child's birthday. An attractive birthday greeting will be sent by us on the child's birthday, with your name written upon it, as for instance—

TO JAMES FROM UNCLE DAVID

With greetings on your tenth birthday, and with the promise that a delightful and interesting visitor will come to you every month until it has made a round of twelve calls. The name of the visitor is Wee Wisdom.

And the enlarged Wee Wisdom will reach him every month for a whole year.

Please fill out the following blank and send to us:

SPECIAL BIRTHDAY OFFER

UNITY SCHOOL OF CHRISTIANITY,
Tenth & Tracy Ave., Kansas City, Mo.

For the enclosed 50 cents please send the New Wee Wisdom Magazine and a Birthday Greeting to

Child's name.....

Child's address.....

.....

Child's age.....

Child's birthday.....

My name.....

My address.....

.....

My relationship.....

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

Lessons in Truth

By H. EMILIE CADY

Has freed thousands of lives from the fetters of worry, sickness, and poverty, and brought them into the knowledge and possession of happiness, health, and prosperity. This book should be in the hands of every one who needs freedom.

CONTENTS

1. Statement of Being.
2. Thinking.
3. Denials.
4. Affirmations.
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty —Which?

An Extract from "Lessons in Truth"

Victory must be won in the silence of your own soul first, and then you need take no part in the outer demonstration or relief from conditions. The very walls of Jericho which keep you from your desire must fall before you.

Bound in one volume, in these editions: Standard paper cover, large type, 50 cents; pocket edition, paper cover, 50 cents; standard cloth binding, stamped in gilt, $1.00; flexible cloth edition, pocket size, $1.50; edition de luxe, Keratol limp binding, $2.50.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Ave., Kansas City, Mo.